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ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE UNION FORMED BETWEEN PRESBYTERIANS AND INDEPENDENTS TOWARDS THE END OF THE SEVENTEENTH CENTURY.

(To the Editors.)

GENTLEMEN,—It has occasioned much perplexity, I doubt not, to many others, as well as to myself, in studying the history of Dissenters, that, during a long period, there is no line of separation to be perceived between the two denominations of Presbyterians and Independents. From the time of the revolution until late in the last century, it is exceedingly difficult, and frequently quite impossible, to determine to which of these denominations many dissenting ministers belonged. The same remark is applicable to the meeting-houses of Dissenters, concerning many of which, erected during the period referred to, it would be difficult to pronounce whether they were originally Presbyterian or Independent. In fact, it does not appear that they were ever distinctly either the one or the other.

It is somewhat remarkable that the cause of this state of things, is so little understood, especially as it is not among the recondite or doubtful matters of history. This promiscuous intermixture of the two bodies in question, was occasioned by a formal union which took place between them, towards the end of the seventeenth century. This union was entered into very soon after the revolution of 1688, NEW SERIES, No. 11.

by the leading ministers and congregations of the two denominations in London, and was recommended by them to the Dissenters throughout the kingdom. How far the measure was adopted in every part of the country it would be now difficult to trace out; we know, however, that, in the West of England, Mr. Flavel exerted himself, with great success, in promoting its object, his efforts for its advancement having been some of the last acts of his exemplary life. In Cheshire, too, as appears from Tong's Life of Henry, the plan succeeded, and associations of ministers were held, which, he says, "took their rise from that agreement between the ministers of the *Presbyterian* and *Congregational* way, that was concluded and published in London, and recommended to all parts of the nation." —A few remarks on the nature and results of an event so important in its consequences to the body of Dissenters, will not, I trust, be unacceptable to your readers.

The "Heads of Agreement," or platform, according to which this union was founded, supply very fully the means of understanding its nature and object. This important document is inserted at length in Bogue and Bennett's History of Dissenters, vol. ii. p. 130, &c. Many particulars respecting the union may also be found in the three last volumes of the miscellaneous works of Dr. Daniel Williams,

who was mainly instrumental in its promotion and accomplishment. From these sources it is evident, that the object intended was not a mere truce between the parties, nor an occasional intercourse expressive of good-will, but such an union as was designed entirely to break down the separation between the two denominations, and to render them, in fact, one body of people. That such was really the end proposed, is evident from various particulars.

For instance, the "Heads of Agreement" contain such passages as the following: "We judge it our duty to bear a christian respect to fellow Christians, according to their several ranks and stations, that are not of our persuasion or communion." Here the people united are described as one "*persuasion or communion*." Again, the "Heads of Agreement" are introduced in this manner: "The following heads of agreement have been resolved upon by the united ministers in and about London, formerly called Presbyterian and Congregational." From this, it is plain, that it was intended to merge the names by which the two denominations were "*formerly called*," in some one distinction common to both; and hence the more general name of "Protestant Dissenter," much used after this time, seems to have had its rise.

Among other means of union, "the united ministers" appear to have considered unity of doctrine necessary, at least in the capital and leading tenets of religion; and hence they insert in their "agreement" an article which is thus expressed: "As to what appertains to soundness of judgment in matters of faith, we esteem it sufficient, that a church acknowledge the Scriptures to be the word of God, the perfect and only rule of faith and practice, and own either the doctrinal parts of those commonly called the Articles of

the Church of England, or the Confession, or Catechism, shorter, or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to the said rule." Probably this was the origin of a clause found in many deeds of trust relating to the public property of the dissenting body, in which it is stated, that the doctrine intended to be maintained, is such as accords with the Assembly's Catechism, or with the doctrinal Articles of the Church of England.

From these passages the character of the religious tenets embraced by the Dissenters of that time, is sufficiently apparent; but an event shortly occurred which had the effect of sifting this matter still farther, and of eliciting from them yet more precise statements of doctrinal sentiment. I allude to the controversy occasioned by the republication of Dr. Crisp's sermons. It is well known that much violence of temper and language occurred among the combatants in that contest. In the heat of discussion the two parties dubbed each other Antinomians and Arminians, and some one so far out-heroded Herod as to call Dr. D. Williams, to his utter astonishment, a Socinian. Although the Socinianism of those days was but the half-way house to modern Unitarianism, yet Dr. W. took the imputation of it to himself and his works so extremely ill, that he appealed to Bishop Stillingfleet and Dr. John Edwards, who were eminent writers against the Socinians, and who both acquitted him of the charge, with great commendation of his writings. This controversy sorely threatened the union which had been recently formed, but it had not the effect to dissolve it. The parties were, by and by, tired of contention, and Dr. W. closed the whole, in 1699, with a pamphlet bearing this remarkable title: "An End to Discord:

wherein is demonstrated, that no doctrinal controversy remains between the *Presbyterian* and *Congregational* ministers, fit to justify longer divisions. With a true account of Socinianism as to the satisfaction of Christ."

In the state of things in which the Dissenters lived, it would doubtless be found a more easy thing, to agree among themselves, upon terms of unity in doctrine, than in reference to matter of church government; and hence several particulars relating to discipline are left undetermined by them, as matters of indifference, which, they say, "shall not be any occasion of contention or difference among us." Upon the whole, their "heads of agreement" present rather an odd mixture of Presbyterianism and Independency; but the judicious reader will perhaps perceive that the latter system preponderates. Many of the signs of the times might probably render the Dissenters of that day more indifferent than formerly to Presbyterianism, as a system of church government.

If any of your readers should be either Presbyterians or Independents of such strictness as to start with surprise at so comprehensive a measure as the union now detailed, I must beg leave to remind them, that I am merely relating historical facts, and not deciding upon the wisdom or scriptural consistency which appears in them. Among Dissenters of the present day, few persons could perhaps be found who could adopt the "heads of agreement," without considerable limitations. But the end proposed by these excellent nonconformists, is greatly to be admired, however doubtful the means of accomplishing it might be. Much practical wisdom has been acquired, in the course of near a century and a half which have elapsed since their day, and Pres-

byterianism and Independency, as to their tendencies, are now much better understood. The fact, however, that such an agreement between the two denominations did take place, is indisputable; it is equally true, that this agreement has never been dissolved in the formal manner in which it commenced; and it is not less certain, that consequences of the utmost importance have resulted from it to the body of Dissenters at large.

From the time of this coalition, Presbyterianism has scarcely existed, as an organized system, in English Dissenting congregations. A detached and lifeless member of it might be found here and there, but the complete body, in an active state, was no where to be recognized. The other system, on the contrary, prevailed so greatly, that, in forty years after the union, (A. D. 1735,) Daniel Neal, (than whom no one was better acquainted with the state of Dissenters,) says, of the principles of Independency, "I may venture to declare, that these are the sentiments of almost all the Protestant nonconformists in England at this day." In forty years more, (A. D. 1777,) Job Orton, an equally competent judge, says, "We are all Independents in the country, and have no distinguishing names, except Baptists." In fact, to plant Presbyterianism in English soil, which had never been found favourable to its growth, was no longer attempted. The admission of that system at first, to the south of the Tweed, was rather owing to political than to religious causes. It was the condition upon which the aid of the Scotch people was granted to the English parliament and nation, in their struggle with Charles; and, from the first, the price of this important interference was paid with such tardy reluctance, that remonstrances from the north were

frequent and loud. No wonder, therefore, that the system should disappear with the necessity by which it was first introduced.

The history of this union also serves to explain the true cause of that unconcern which prevailed at the beginning of the last century, and at the close of the preceding one, respecting points in which Presbyterians and Independents differ. Controversy, on these subjects, scarcely ever occurred; the same academies trained up ministers for all the dissenting churches; and the trust-deeds of chapels, and other public property of the nonconformists, were expressed in the most general terms. Minor questions of discipline were compromised, while the Dissenters made it their concern, by the light of Gospel truth, to steer clear of the opposite rocks of Antinomianism and Arminianism, but, most of all, to avoid the whirlpool of Socinianism.

The name Presbyterian, it is true, has survived the thing to which it was first and properly applied. Having no longer any consistent meaning among English Dissenters, it has been exposed to all the vagaries which caprice or convenience have dictated. About the year 1718, Antitrinitarianism began to prevail in some dissenting churches, and by degrees produced a people more unlike the old Presbyterians, than any other professing Christians which can be mentioned. To this new sect, however, the name Presbyterian was, for a considerable time, applied; but the impropriety of the application has occurred so forcibly to themselves, that, for a number of years past, it has been little used by them, and, on some occasions, they have even openly disclaimed it. Probably this might, before the present time, have been universally the case, but for the difficulty of finding an appropriate name for

a people whose genus and species are yet undetermined. The term Presbyterian, however, had nearly been consigned to oblivion by English Nonconformists, but events have recently occurred, which have caused it to be recalled, with injudicious haste, from the shades in which it was almost completely enveloped.

I remain, Gentlemen,

Yours truly,

POPPLICOLA.

THE WELSH COTTAGER.

NO. I.

(To the Editors.)

GENTLEMEN,—It will be remembered, that when the late Dr. Horsley was elevated to the See of St. David's, the religious world was too soon made acquainted with his Lordship's imperious character and high-church principles. These he took an opportunity of fully disclosing at a visitation, when he "laid down directions which were to ruin for ever the Dissenting cause;" or, at any rate, reduce it to such a forlorn state, that "the Dissenter in his conventicle should preach to bare walls, and the field-preacher bellow to the empty air." His scornful, contemptuous, and illiberal treatment of Dissenters on that occasion, gave rise to a well-written and spirited pamphlet, under the title of "A Letter to the Right Reverend Samuel, Lord Bishop of St. David's, on the Charge he lately delivered to the Clergy of his Diocese, by a Welsh Freeholder." A fair opportunity was thus afforded for one of the clergy to stand up in defence of his Diocesan, which was done in a "Letter" of a truly Quixotic description, teeming with abuse, and bearing every mark of party spirit and unchristian feeling. This was soon followed by "The Welsh Freeholder's Vindication of his Letter to the Bishop of St. David's, in Reply to a Letter from a Clergyman of that Diocese; together with Strictures on the said Letter." In this pamphlet, the Freeholder declared himself "an enemy to all doctrines, professed by Churchmen or Dissenters, which wise and enlightened men have proved to be contradictory to reason." In short, the Freeholder had embraced what he was pleased to call "rational Christianity," and not only wrote in defence of nonconformity, but of certain points adverted to in the "fierce controversy" between his Lordship and Dr. Priestley. The different pamphlets put-

lished at the time, very deeply interested the mind of the late Rev. Benjamin Evans, of Trewen, whose memoir appeared in the sixth volume of your esteemed Magazine. Among his numerous manuscripts, which have been transmitted to me, is one occasioned by the above controversy, entitled "Remarks on a Dispute between a Clergyman and a Welsh Freeholder, by a *Welsh Cottager* of the same Diocese." As this appears to me not unsuitable for the pages of the Congregational Magazine, I have resolved to offer it for insertion, in separate portions, under the title assumed by its venerable author.

Haverfordwest.

J. B.

WHEN a cottager undertakes to write remarks on what he reads or hears, no man of understanding will expect from him either elegance of style, traits of learning, or much fruit of genius. All that comes from his pen, must bear the marks of home, like the coarse hangings of his dwelling. Nor can he be supposed to write for the use of men of letters, but merely for the benefit of his own class.

We cottagers, consigned to poverty and obscurity, think ourselves highly honoured, when any of the Literati deign to visit our humble habitations. We haste to meet even their approaching shadows. When they speak, we are all attention, and, for the moment, forget the spade and the shovel. We gaze, with pleasing rapture, on the astronomer's lofty flight; and listen, with double reverence, to the language of the investigating philosopher. We regard these sons of science as far superior to the heroes and demigods of ancient times. We relate, with delight, whatever we can learn at the feet of these Gamaliels, and rejoice in our little fund of second-hand knowledge. But when, in treating of religious subjects, these geniuses attempt to wrest from our hands the key of divine knowledge, by subjecting Revelation to the light of reason, we begin to suspect them for designing men. When they would

put out our eyes, that they may divert themselves by leading us into a new track, we infer that they are *Philistines*; we quit our slumbers, and break their fascinating cords asunder.

Humble as the station of cottagers is, they have one privilege, in matters of religion, which places them on a level with freeholders, philosophers, and dignitaries; and that is, the unalienable right of judging for themselves, what is truth, and what is the unerring standard of it. We reverence the Bible, as containing the dictates of divine inspiration, superior in authority and certainty to all philosophy. We believe that its penmen, under a divine direction, have used the most proper expressions to convey ideas of truth; that they in no instance imposed upon mankind, by using words without correspondent ideas; and that the great Supreme demands our assent to the doctrines they have delivered, as well as our consent to the precepts they have imposed. The Bible, then, is our standard of moral and religious truth.

We find, however, that learned men are at variance about this standard. Some advert to tradition, and to the sanction of ecclesiastical and civil authority, as if the Bible were not sufficient without these aids. In this class, we find Popes, and various ecclesiastics, as far as their interests will admit, uniting with them. Others, with equal zeal, cry up reason, and invite all men to her more than royal ensign. Here we find Deists, Socinians, and Arians, ranging, themselves with great parade. All agree to idolize Reason, at all events, though in some points unhappily disagreeing.—each party, in each succeeding age, continually shifting their ground, and changing the dress of their sublime goddess with almost every new moon. We are

not without some knowledge of the insinuations of one train of these philosophical gentlemen against divine revelation, from Lord Herbert to Lord Bolingbroke,—all warm advocates for reason, as the only standard of truth. But they disagree among themselves, as to what her dictates are; and we have found them chargeable with the grossest ignorance of the Bible, or the most petulant malignity against it. Hence we conclude, either that the reason of man is no sufficient standard, or that these writers were void of reason, as being void of truth. We find that the Socinians and Arians also differ, in some measure, among themselves; but unite in opposing and vilifying what others judge to be the peculiar doctrines of revelation. They jointly cast the odium of *absurdity* on the doctrines they oppose, and equally complain of the insult these doctrines offer to the great goddess Reason. (Poor Diana,—how abused!) But they never complain, that the glorious Mediator is insulted by the prejudice, the pride, and the infidelity of human reason. No; never mind HIS honour! What is HE in comparison of a philosopher's reason? These gentlemen agree to explode and ridicule a belief of what they cannot comprehend, though revealed in the Bible, and that in the plainest terms. In so doing, they join with the Deists, adopting even their arguments and language.

But this is a world of complaints. These philosophical gentlemen loudly complain, that their great guide, Reason, is insulted by those who adhere to the doctrines and language of revelation; and the friends of revelation complain, that their great Redeemer is insulted and degraded by their opponents. HE, as the great Prophet of his church, and the author of revelation, plainly declares him-

self to be the Creator of all things: but those who believe him to be so, are insulted for believing it; and, therefore, he is insulted through their sides. He promised his disciples, that the Holy Spirit should lead them into all truth; but Paul, his disciple, is charged with *inconclusive* reasoning; consequently, either the Spirit of God is insulted by that charge, or Christ, to whom it imputes a breach of promise. The apostle declares, that the whole Scripture was given by inspiration of God; but the sacred penmen are insulted by the insinuation, that they were not inspired as *writers*. Yet, if they were not inspired as writers, they were not inspired at all, with respect to us; for we have never heard them as *speakers*.

Instead of regarding these insinuations, we join our feeble forces with those who assert that the Bible, as a divine revelation, is the standard of religious truth. Reason, indeed, is the faculty by which cottagers, as well as philosophers, investigate any subject, and understand what they read or hear. But we make a difference between light, and the faculty which receives it; between the standard of truth, and the capacity which perceives it. The doctrine of not believing what we cannot comprehend, appears to us as leading to downright Atheism; and we regard it as the only doctrine that ever did lead any one into that unhappy state of mind. For human reason cannot conceive how the Deity is eternally self-existent; how he is omniscient and omnipresent; or how he is possessed of perfect and absolute prescience. Nay, it leads to a denial of all existence: for there is something incomprehensible in every law, atom, and motion of nature, after all the investigations of the learned. Besides, all men are not philosophers, much less eminent in philosophy. These

pompous sons of reason, therefore, cannot persuade us, that our beneficent Creator has made that a standard of truth, which so few have an opportunity of consulting. Nor can we believe that he has made philosophers, as such, our spiritual guides; for they, together with philosophy, are ever fluctuating, unstable, and self-contradictory. This we plainly see and understand. We, therefore, repair to the standard of revelation, as superior to all philosophy, believing the facts and doctrines it contains, on the ground of God's knowledge and veracity, whether we can comprehend the *reason*, the *cause*, the *mode*, the *how*, or the *why* of what is asserted, or not. Nor do we in this act more irrationally than these great pretenders to reason; for they themselves cannot comprehend all the various causes and effects, modes and relations of being, which they believe to exist; much less can they comprehend the infinite cause, as to his manner of being, and the reasons of his dispensations.

Some of these pretenders to superior discernment, have objected to the Bible's being a divine revelation, because mankind do not enjoy it universally. But here they forget that philosophy is further still from being universal, and that an agreement among philosophers about the dictates of reason, is much more so. While, then, we respect reason, in her own proper station, as a humble pupil, sitting at the feet of Emmanuel, in order to become knowing and wise, we deny her the honour of being herself our chief tutoress, or the standard of religious truth. And when she presumes to ascend the dictator's throne, and to cast the firebrands of "*unreasonable*" and "*absurd*" at his phraseology, we deem her run mad, or a silly bedlamite. Nor have philosophers any reason to be offended with the cottage tribe for calling their dogmas in question, or for bestow-

ing on their incomprehensible doctrines the epithet of "*absurd*," since they have given us the example; and in so doing, we must be farther distant from the charge of arrogance and presumption than they are, by as much as inspired men are superior to them, than they (with their leave) are to us. In short, we deem the principle which these reason-holders would maintain to be atheistical and absurd, their reasoning sophistical and erroneous, their language arrogant and abusive, and their tenets subversive of all religion.

Of late we have listened with high expectations to the eloquence of a certain Rev. Gentleman, and a Welsh Freeholder, in warm contention. But how great was our mortification to find them, for the most part, employing their talents in degrading each other, to find them busy and active in what we cottagers call pelting one another with dirt, each setting up his antagonist as a monument, all besmeared with this homely stucco! Thought we, this is learned work indeed! We found the language flowing smoothly and copiously; but as acrimonious, haughty, and upbraiding, as that of Tom Sharp and Will Crabtree, the other day, at Jack Puff's wedding. The combat arose from a certain prelate's delivering a charge to the clergy of his diocese, with which the freeholder was offended. But its true origin seems to have been a dispute that had taken place between the Bishop and Dr. Priestley, concerning the opinions of the ancients about the divinity of Christ. Whether the learned prelate was blameable in his manner of handling that controversy, or whether there be any thing blame-worthy in the charge, are points with which the cottager intends not to trouble himself. The subject on which he would bestow his remarks, is the contest that followed between the said clergyman and freeholder.

The Rev. Gentleman defends his diocesan with great warmth, and boundless panegyric; while he, sometimes more obliquely, and sometimes more directly, attacks the principles of dissent from the established church *in toto*, as well as the tenets of his antagonist. The freeholder not only sustains and repels the attack on dissenting principles in general, but also acts the part of an advocate for certain individuals, and their sentiments, representing the opposite system of doctrines in the most unfavourable light. The main object of the controversy apparently is, to set forth the worth of character which respectively belongs to Drs. Horsley and Priestley. All other points come in incidentally; which, nevertheless, as when a country is plundered by contending armies, suffer more real injury than those on whose account the war is carried on. It is the religion of the gospel, we apprehend, that has suffered most in this contest.

The clergyman, in combating his antagonist, and defending his patron, rakes the Dissenters fore and aft; and because they conscientiously dissent from human establishments, he charges them with turbulence, fanaticism, and what not. All is wrong with them, and right with him. He even seems to take pleasure in the punishment they bear for their conscientious attachment to king Emmanuel. How different is this from the sentiments avowed in his sermons, where he speaks of the benignity of the christian religion, as inculcating *peace and good-will towards men*! The freeholder, on the other hand, in acting the part of an advocate for Dr. Priestley, not only enumerates his virtues with those of many others, whose views are nearly the same, but represents them as men of greater worth and deeper learning than those who differ from them; at the same time he also attacks and lampoons the religious sentiments of millions,

besides those of his present opponents, holding all men who differ from him in their opinions concerning the Deity, in the most sovereign contempt, both with respect to intellect and erudition.

When it is considered how each combatant strives to maintain the honour of his friend, and when the parties are contrasted with Christ and his inspired apostles, the contest we are now reviewing may well be compared to Homer's battle of the mice and frogs, nibbling and croaking at one another; for what are these men, when compared with inspired writers? What is a Horsley, a Priestley, or the Pope, when compared with Emmanuel?—This glorious personage is entitled to "*many crowns*;" but Popes and Prelates, Socinians and Arians, seem, between them, to divest him of them all. The former spoil him of his *kingly* crown, and place it on the guilty head of a mortal man. The Pope has placed it in a triple form on his own insignificant brow, presuming, at his own pleasure, to enact laws and ceremonies for his church. Prelates also adorn the heads of temporal monarchs with the same crown, claiming for them a right to modify his church to their own taste, while they sway a rod of iron over those who dare to advocate the honour and the interests of their Redeemer, against those who stand up as his rivals for power. Socinians and Arians again seem to deprive him of his remaining crowns; they deny his divinity, and reduce him, with all his divine titles, properties, and works, to the rank of a mere creature. The Arians deny his divinity, because the hypostatical union is to them unintelligible; and yet (inconsistent enough) they acknowledge that the degree of eminence which their scheme allows him, is also unintelligible. The Socinians deny him any exalted rank among intelligent beings, and withal, deprive him of

the crown of having redeemed his people by his atoning sacrifice; and Dr. Priestley, above all others, degrades him into a mere machine of animated clay, destitute of an immortal soul. In all his writings he has not given him any exalted character, while he has industriously paid a tribute of respect to the Sadducees, his mortal enemies, and to the Epicureans, the most sordid sect among the heathens. This is the man in favour of whom our freeholder burns with ardour, and "from whose writings he has received the greatest benefits." This is the man whom he pronounces an ornament to the Christian name—the very man who has degraded Christ more than even Mohammed ever dared to do. The Doctor's great worth in the walks of science is readily acknowledged; but that belongs not to the subject of these remarks; his unwearied endeavours to degrade our blessed Redeemer, in so many different ways, and his embracing the material scheme, for the purpose of more effectually denying his pre-existent state, must for ever sink his worth as a divine, in the esteem of every one who reverences the Saviour of mankind. In a word, he and Christ seem to us to be opponents.

(To be continued.)

DIURNAL CHIT-CHAT.

ON ANTINOMIANISM.

Interlocutors.—Pastor—Mr. B. his friend—
John Wiffen, an Antinomian Preacher.

Time, Evening—Scene, Pastor's Library.

"Whence now proceed these errors?
Doubtless hence:

Man fancies God has man's corrupted
sense." PERSIUS.

"What then? shall we sin because we
are not under the law, but under grace?
GOD FORBID." PAUL.

Pastor (solus).—I wish Mr. B. would come. I wonder what detains him so long. Let me see,
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(looking impatiently at his watch,) old Wiffen is to be here in less than half an hour, and I would not on any account that my friend B. should miss the entertainment of his company. But I fear I have mislaid Wiffen's note (turning over the papers upon his table.).....(A knock at the library door, and Mr. B. enters.)—Ah, how do you do, B. *parlez du loup et vous serrez sa queue*. You are the very person I was wishing to see. What do you think of this letter? (handing Wiffen's epistle over the table.)

Mr. B. (reading aloud)

"Sir, I knew as you was always a babe or worse in the knowledge of the truth. You pretend to be a Calvinist, but you are only a legalist, an Arminian, a workmonger, a deceiver of poor souls, and a cheater of the Lord's dear elect people of their hidden manna. You take the children's bread, and cast it to dogs. You don't understand the teaching of the blessed spirit. You are but a man-made minister. Nevertheless, the Lord has his hidden ones; and his own dear spouse he will keep, and feed, and love, in spite of you and all your carnal sermons.

"So no more at present from one of the Lord's poor servants,

"JOHN WIFFEN."

What in the name of all that's wonderful is this about?

Pastor.—Ay, that's what I want to know. I suppose, however, he refers to the remarks I have lately made in public upon the Antinomian errors which so much prevail among some of the poor.

Mr. B.—And what answer have you returned to this delectable epistle?

Pastor.—I sent my compliments, and begged the favour of a call from Mr. Wiffen this evening.

Mr. B.—You intend then, I suppose, to have a regular disputation with the old gentleman upon his antinomian sentiments.

Pastor.—Why, yes—but I don't
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see much chance of acquitting myself very successfully; for, in the first place, I dare say that I shall have to stand upon the defensive, a position always more difficult to maintain than that of the assailant, for I doubt not our visitor will fancy himself a very Boanerges in the cause of the truth, and rant and rant away, in such sort, as shall make his old enemy there, Arminius, (*pointing to one part of the library,*) and the sticklers for personal holiness, Calvin, and Owen, and Howe, and Baxter, and a host of others, tremble again upon their shelves. And, secondly, even if I can now and then get in a word *edgewise*, how can it *take effect*, as the military say, through the impassive armour which his astonishing ignorance, and arrogance, and self-complacent vanity afford him?

Mr. B.—By the way, who is this Mr. Wiffen—or, rather, who was he? for my six months' residence in the town has been quite insufficient to inform me who he is—the head and leader of some of the most *thorough-paced* Antinomians, that ever infested the Christian church.

Pastor.—John Wiffen, the tobaccoist, came into this town about six years ago, already somewhat tinged with the sentiments with which he is now so thoroughly imbued. At his first coming he used occasionally to attend my preaching, but as he gradually “received more enlarged views,” to use his own phrase, (or, as we should say, as he gradually lapsed into Antinomianism,) he soon left me altogether, shooting, however, like the Parthian, his poisoned arrow behind him; or, in other words, endeavouring to infect the minds of some of my people with his pernicious sentiments, and to entice them away for the purpose of establishing a cause of his own.*

* This is the peaceful way in which Antinomians frequently retire from the Chris-

Mr. B.—And was he at all successful?

Pastor.—Not to any extent. There were three or four young persons, indeed, who used, like himself, *occasionally* to attend, and who also shared, in some measure, his opinions, who joined with him at his final secession, and have never been to the chapel since. All this occurred about three years ago, since which time he has succeeded in forming that little band of heterogeneous personages who, as you are aware, now meet in his warehouse every Sunday, and occasionally in the week, to hear his extraordinary effusions. Certes, he must be a fine expositor of the word of God!

Mr. B.—The man appears to have some ambition, I think; he seems to enjoy keeping at the head of the Antinomian *administration* here, so to speak. He could be nothing with us—but he is king with them.

Pastor.—You may well say that; indeed, I have sometimes thought, so original I hear are his biblical lucubrations, that he intends some day establishing a new sect of his own, purer than all others. He is already, I understand, deep in the *mystical*, and has just begun to preach upon the *Canticles*. All Antinomians, you know, are very clever in unfolding the recondite meaning of Scripture. By the bye, I dare say we shall have a specimen or two to-night; and if his illuminations continue to increase, we may soon hear of the noble sect of the Wiffenites!

Mr. B.—But, hark! I heard a voice below stairs. I shouldn't wonder if—(*Enter servant.*)

Serv.—If you please, Sir, old John Wiffen, the tobaccoist, wishes to speak with you.

Pastor.—Old John Wiffen, Sirrah?—Ask the *Rev. Mr. Wiffen* to walk up. [*Exit Servant.*]

tian societies with which they become dissatisfied.

[Here enters Mr. Wiffen, a very important-looking, conceited-looking, somewhat stupid-looking, and very unamiable-looking man, who exchanges salutations with all the courtesy of Cerberus, bows with about as much lowliness and humility as a stunted oak-tree, in a gale of wind, and seats himself with the air of the Inquisitor General.*

Mr. B. (to himself.)—I fear we shall have an hour of it at least—he looks set in for it, as we say at the commencement of rainy weather.

Pastor.—I hope you are well, Mr. Wiffen. I solicited the pleasure of your company—

Wiffen.—Pleasure, Sir, Pshaw—Phoo—I hate compliments—I'm a plain-spoken man.

Pastor.—So am I, Mr. Wiffen; but I mean the pleasure of your company. I anticipated the pleasure of satisfying your mind as to the complaints expressed in your note.

Wiffen (with affected carelessness.)—I've nothing to complain of, Sir; I pity your carnal darkness, that's all. But what's to be done, unless it pleases the Lord to enlighten your eyes? We hoped, at one time, that you *did* know something,

* It may occur to some readers, that, in the ensuing dialogue between the Pastor and Mr. Wiffen, the former bears too unargumentative a part. The writer has only to say, that his design was to exhibit Antinomianism, by bringing the reader into contact with one of its abettors, in all its vile deformity, to expose its disgusting vulgarities, its gross familiarity with the mysteries of God, or rather the absolute impiety of some of its tenets; and if this,—if a view of Antinomianism, in all its loathsome reality of ugliness, will not excite every pious man to attempt its overthrow, no argument will. Argument? The errors of Antinomianism are as evident as sunbeams, and require no argument to demonstrate them. As to Mr. Wiffen's character, it is that, we believe, of every genuine Antinomian. There are some, indeed, who carry not their peracious sentiments into practice, whose conduct exhibits none of the irregularities of their speculative aberrations. But these are the minority. Mr. Wiffen is a legitimate.

though it was but as a babe, of the knowledge of the truth; but you're gone back—the little savour of the truth which your preaching once had, now seems gone out, I may say, like an empty whiff o' tobacco.

Pastor (to himself.)—Very professionally illustrated, Mr. Wiffen. (Aloud) I am exceedingly sorry, though, that you should think I have lapsed from my former state—very sorry indeed—I was not aware—

Wiffen.—Sir, if the Lord has enlightened my eyes, I tell you, that you are little better than a downright Arminian.

Pastor.—Well, but Mr. Wiffen, what is an Arminian?

Wiffen.—Why, Sir, an Arminian—is—is—a—legalist.

Pastor.—I thought as much. But what is a legalist?

Wiffen.—Why, Sir, a legalist is one who, as it were—hem—hem—in fact, a legalist is an Arminian.

Pastor.—Much obliged, Mr. Wiffen; a very succinct and comprehensive definition—an Arminian is a legalist, it seems, and a legalist an Arminian; but what are the principles which distinguish the Arminian, Mr. Wiffen?

Wiffen.—Why, Sir, an Arminian is a man who—hem—whatever the law—whatever the moral law—who, as it were—hem—Now Moses, I reckon, was a complete Arminian.

Mr. B. (aside.)—Biblical discoveries! (Aloud.) But, Mr. Wiffen, why do you call my friend here an Arminian?

Wiffen.—In many points, Sir, in many points. Doesn't he preach to sinners! What's the use of offering the Gospel of Jesus Christ to “every brand of burning?”

Mr. B.—Is that a proof of Arminianism, Mr. Wiffen. Why I thought you just now instanced Moses as the type, the very prosopoeia of all that is Arminian, and I am not aware that he “offered

the Gospel of Jesus Christ to every brand of burning."

Wiffen.—I don't know any thing about your types, or your prosopo, or whatever the long word was. I don't care *that* (*snapping his fingers*) for all your carnal wisdom. I say your friend is little better than a legalist.

Mr. B.—Well, but he thought, honest man, that he had sufficient warrant for preaching the gospel to sinners from Christ's example. The Saviour constantly preached to sinners. "I came (says he) not to call the righteous, but *sinners*, to repentance."

Wiffen.—Phoo—your bringing forward that text only shows your ignorance of Scripture. I'm surprised you don't know better what it means, and yet again I'm not surprised; for what can carnal wisdom do?

Pastor.—Perhaps, Mr. Wiffen, in the plenitude of *your* knowledge, you will be so kind as to interpret the text my friend has just quoted.

Wiffen.—In a moment. "Jesus Christ came to call sinners;" that is, *those sinners he knew* to be of the elect, who had been chosen from all eternity; now *he* could call them, because he knew them, but *you* don't know them. What's the use of *your* preaching to sinners—they're dead—you cannot save them—you might as well preach to "dry bones"—you can't quicken them, can you? You'd better by half leave them alone—let them enjoy themselves while they can—they'll have enough to make 'em miserable in the next world. For my part, I wouldn't go a step to preach the gospel to ten thousand sinners. If God intends to save them, he'll do it in his own good time and in his own way. What business have you to try to take his own work out of his hands, eh?

Pastor.—Well, but what has become of that positive command of our Saviour, "Go ye into all the

world and preach the gospel to every creature?"

Wiffen.—*Creature!* that means the *new* creature; ignorant, carnal preachers don't understand this. But you can't save *sinners*—they're like dead men—you might as well preach to dry bones—you can't quicken—

Pastor.—I beg pardon, Mr. Wiffen, for interrupting you, but if you recollect, you favoured me with all this before. You say that we can do no good by preaching to sinners; now I say that this has nothing to do with it; the question is, whether God has commanded us to preach to sinners or not. I know that, independently of the divine blessing, neither preaching nor any other means of salvation can be of any avail. I never supposed it could; but "it pleased God, by the foolishness of preaching, to save them that believe." And *you* are setting up carnal reasoning against Scripture.

Wiffen.—But what's the use of preaching to dead men, eh? Has not God chosen a certain number from all eternity, and won't they be saved—neither more nor less—whether we strive to do any thing for or against them? To be sure—it's no use preaching to sinners—they're dead men.

Pastor.—I bless God, Sir, that I am able to lay my hand upon his sacred oracles, and say, that I believe all they contain, however unfathomable some parts of them may be; I bless God that the pride of my reason does not check the aspirations of my faith. But, though I thus believe the doctrine of election, and every other doctrine that I see as clearly revealed—yet I should be sorry that this belief should, as in your case, circumscribe my efforts for the benefit of my fellow-men, or repress my ardent wishes for their eternal welfare. "Preach the Gospel to every creature," is the command of Christ. As to your

restrictive meaning of creature, it is arrant nonsense.

Wiffen (vehemently).—But you can't save sinners, can you? It's of no use to preach the Gospel to them, except as a testimony against them? It's of no use inviting them to partake—they've no appetite for it.

Pastor.—Well, Mr. Wiffen, you can talk as you please; but the command to preach to sinners, seems to me so often and so positively enjoined in the Scriptures, that I must still persist in obeying it.

Mr. B.—But in what other point, Mr. Wiffen, is my friend here an Arminian?

Wiffen.—In what point? Why, doesn't he preach up the moral law? Doesn't he tell his hearers, that they must do this—and do that—and do the other, or they won't go to heaven? Now, what has a believer to do with the law?—Law? the law's nothing to us—we've nothing to do with the commands of the law—the law's a dead letter; we are sanctified by Jesus Christ—we are complete in him. It's beautiful to see how Christ is in the believer, and the believer in Christ—and it has been so from all eternity; and will be so, world without end. Oh, yes; "there is now no condemnation"—the law?—we can't obey the law.—"Why are ye subject to ordinances?" says the apostle—in our time-state, what you call sin, will be master; but sin is no enemy—no; this is the triumph over sin spoken of in the Scripture—that however we sin, it cannot hurt us—I wouldn't be without "the workings of corruption."^{*}

Pastor.—But, Mr. Wiffen, I thought that you believed, that

you had no sins; but that they belong to Christ—that he is the actual transgressor?

Wiffen.—So he is—so he is—my sins are not my sins—they are Christ's own sins. This seems to you a mystery; but the truth is, Christ is in the elect, and the elect are in Christ. The one is the other—they are both one—and what saith the apostle—"He bare our sins."

Mr. B.—Apostle! Mr. Wiffen? Prophet, I suppose you mean.

Wiffen.—Apostle or prophet—it's all one. The words are, "He bare our sins."

Mr. B.—Yes; that is to say, he bare the punishment of them—he suffered for them—he suffered as though he had been the guilty. But how could he be the actual transgressor—he, who is declared to be "without spot or blemish?"

Wiffen.—Ay, but he must be the sinner, for he was what we are—sinful in the sight of God—and he is in the elect—and the elect in Christ—he changes persons with us—this seems to you a mystery, but the truth is—

Pastor.—Oh, I beg, Mr. Wiffen, that you will not trouble yourself to repeat all again—it is indeed a mystery, as you term it; but if I understand you aright, you mean to assert, that there is an incorporation of Christ and the elect, or rather there is a commutation—he won't understand that though (aside). I mean a change of person between them.

Wiffen.—No doubt—no doubt—Christ takes the elect's sinful nature—we take Christ's righteous nature—we are as righteous as Christ. There is a complete exchange of ourselves. This is the sweetness, the marrow, the savour of the Gospel. What says the Scripture?—"Our life is hid with Christ"—hid—yes; we live in him. This is comfortable to a believer.

Pastor.—You have a most ingenious mode of misapplying texts,

^{*} Vide Hawker and Co.—We recommend that John Wiffen should enter the firm. His principles strictly coincide with their's: and he is quite consistent in his practice.

Mr. Wiffen. And so then, you really believe, that there is nothing whatever required of you to —

Wiffen.—To be sure I do—
“An’t we complete in him?”

Pastor.—You can really believe that a state of sin, or a state of holiness is equally —

Wiffen.—Sin and holiness? why, those of the elect who still live in the world, are as much the children of God, as the very saints in glory.*

Pastor.—But, Mr. Wiffen, if the believer may live just as he pleases—like any worldly character—if his state is not indicated by his external conduct, and character, and habits, how can we tell him from the rest of the world?

Wiffen.—Why, Sir, it’s assurance, that’s the blessed item in the Gospel account. Now, if I have assurance —

Pastor.—If! Mr. Wiffen, if! Sir, there can be no doubt about it.

Mr. B.—(Aside.)—And plenty of it, too.

Wiffen.—I say, if I have assurance, I must know—the Spirit tells me—it bears witness—it’s the inward voice—I can’t be mistaken—it is thus I have assurance—I hear a voice speaking within-side of me.

Mr. B.—But according to this “assurance,” Mr. Wiffen, which I cannot but think is very, very different to that happy assurance which the apostle speaks of,—may not persons sometimes be mistaken, and fancy that they have had this internal evidence, when they really have not? I assure you, I have heard of some persons with ears so acute, that they have heard things that have never been said.

Mr. Wiffen (with vehemence).—Mistaken? how can I be mistaken? hav’nt I the “full assurance?”—doesn’t the spirit tell

me? Now, this is what I said to James Strether, the Methodist Minister, the other day, when I saw him and his congregation groaning, and crying, and repenting, and wrestling, as they call it, at the chapel there. Says I to him—“What’s all this nonsense about,” says I. Says he, “Mr. Wiffen,” says he, “we are commanded to repent and mourn for our sins.”—“No such thing,” says I. “What have we got to repent of, we have no sin?” Says I, “it ought to be all joy and gladness, if we are believers; there’s no occasion for putting on such long faces about the matter. Now,” says I, “all that’s to be asked is, Have you assurance? If you hav’nt,” says I, “all this nonsense can’t give it to you—and if you have,” says I again, “there’s no occasion for it. Repent? what’s the use of repenting?” says I, “we’ve no sins—they are all Christ’s sins—what’s sin?” says I, “what’s sin?”

Pastor.—As you seem so very anxious to know what sin is, Mr. Wiffen, I shall take the liberty of telling you—sin, too, of which you are but too guilty, and sin of the very deepest dye—that of wresting the very word of God to the service of sin. And, first, you would render the very means of salvation, which God has appointed, nugatory;—you would withhold the preaching of the Gospel from sinners—or, at any rate, only allow it as a testimony against them. Thus you would make the “Gospel”—the “glad tidings”—a curse, and turn its very blessings into unmingled bitterness. But what says our Saviour, “Go ye into all the world, and preach the Gospel to every creature.”—And what says Paul, “I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.” Secondly, you have said that the believer is free from all the requirements of law; that sin

* Crisp.

can do him no hurt; that he may commit what sins he pleases without exciting the displeasure of God, and so on.* But what is the language of Scripture—"Follow . . . holiness, without which no man shall see the Lord." "If ye through the spirit do mortify the deeds of the body ye shall live"—"Godliness is profitable to all things,"—"Blessed are they that do his commandments"—"If ye live after the flesh ye shall die." But "*on ne cherche point a prouver la lumiere*"—That which is self-evident requires no demonstration. Almost every page of the New Testament teems with inculcations to purity of life, as a necessary, an inseparable, concomitant of a sincere faith. Thirdly, you tell us that not only did Christ bear the punishment, but the shame, and guilt, and criminality of our sins; that he became the actual transgressor, sinful as ourselves.—What? He who is declared to be "holy, harmless, undefiled, and separate from sinners," who is said to have suffered "the just for the unjust," who offered himself "without spot to God?" Your doctrine is blasphemy, Mr. Wiffen.—Fourthly, you say that there is an actual change of person between Christ and believers, than which nothing can be more absurd. Fifthly, you have said that the elect of God are as precious in his

sight before, as after conversion; but what does he himself say upon this point; refer to Ephesians ii. 1, 2, 3; Col. i. 21; 1 Cor. vi. 11; Rom. ix. 25, &c. &c.—Sixthly, you have said that assurance—

Wiffen (breaking in upon Pastor ore rotundissimo.)—I don't want to hear any more,—I have said nothing but the truth,—I didn't expect you'd believe; what says the apostle, "The carnal mind is enmity."—I wanted to bring you into our glorious liberty, but what's to be done—you're an Arminian—you preach the law—what has the believer to do with the law—nothing to be sure, you ought to preach quite different—Christ here—Christ there—Christ every where; why, the law's a dead letter, and—

Pastor.—So you have told us before, Mr. Wiffen, which makes all repetition unnecessary; but to tell you the truth, I am sick to the heart of witnessing your indecorous familiarity with doctrines so high and mysterious, that we should never suffer ourselves to regard them, but with the deepest awe and solemnity; besides—

Wiffen.—What? an't the elect to speak—

Pastor.—I beg, Mr. Wiffen, that you will not trouble yourself any further; you may observe that we cannot exactly comprehend your mystic speeches—and—

Wiffen.—Can't comprehend?—no, how can ye, until you are enlightened; but it's no use talking to you—(*rising and opening the door*)—you're an Arminian, that's plain.—Good night to you, gentlemen, (*gruffly*).

Pastor. (rising.)—I am sorry, Mr. Wiffen—pray, permit me to light you—

Wiffen.—No occasion, Sir, no occasion—let me see, here's the stairs.—Law?—(*muttering as he descends*)—what's the use of the law—the law's a dead letter—

* We must here extract a few sentences from Dr. Crisp, on this point; that great theological scavenger, who so manfully raked, and scraped, and swept away in all the mire, and filth, and much of Antinomianism. "Now sin is condemned to the believer, it can do no hurt at all to him. . . . Sins are but scare-crows and bug-bears to fright ignorant children; but men of insight and understanding, see they are counterfeit things, . . . there is no fear from the sins of believers, all the terror and fearfulness of sin, Christ himself hath drunk it. . . . Sin is dead, and there is no more terror in it, than there is in a dead lion." And these are not the strongest terms he uses upon this point.

preach to sinners? what's the use, an't they dead men, as you may say—Law? we can't fulfil the law; the law's nothing to us—we are "complete" as it is.—Law? the law's nothing to us. [Exit.

Pastor (returning to the library, and closing the door.)—There he goes, muttering his antipathy to the decalogue, and denouncing our sermons to sinners—he has completely nauseated me though with his jargon. But did you mark how anxious the man was to let me know the full extent of my Arminianism?

Mr. B.—Ay, I hardly knew which shone out most conspicuously in that matter, the ignorance, or the impudence of our visitor. He seems to think that you have awfully fallen from your former principles; while his own airy flights have made you appear like the earth to the aeronaut, falling from beneath him.

Pastor.—That's how it is. I am sure I do not wonder, that with his "present enlarged views," he should mistake me for an Arminian, or any thing else. Whatever I am, depend upon it I am unfathomably below him. Calvinism is the "very lowest of his seven heavens."

Mr. B.—What a queer medley, methinks, the creed of a genuine Antinomian would make—come, can't you throw together their more distinguishing tenets in a few precise and comprehensive words.

Pastor.—Let me see—(musing.)

THE ANTINOMIAN'S CREED.

1. I believe, with regard to the elect, that they are subject to no law, that the moral law is no law, and that the *only* law is the gospel-law, which frees us from all law.

2. I believe I have no sins; that those sins that are *my* sins are Christ's sins, and that as I have no *sins*, it is sinful to ask pardon for *sin*.

3. I believe, that to attempt to perform any duties as *duties*, is very undutiful; or that to strive after personal holiness, as

necessary to salvation, is sin; that to rest content with ourselves, and leave all to God, and believe that we are entirely complete in Christ, is holiness, and that, properly speaking, there is neither sin nor holiness.

4. I believe that there is an entire change of person* between me and Christ; that I am in Christ, and Christ in me; that I am two—that I am not myself—that I am one *beside* myself.

5. I believe that although God is omniscient, and therefore sees that I sin; yet he sees also that I do not sin; he sees no sin in me; he sees my sins are Christ's sins.

6. I believe, that although Christ was without "spot or blemish," yet that he was an actual transgressor.

7. I believe that though Christ is the beloved Son of God, in whom he is *always well pleased*, yet that when he became as sinful as we, by assuming our sins, he was an object of hatred and abhorrence to God.

8. I believe that the gospel is not to be preached to *sinners*, although when the apostles went to the *Gentiles* there were no *saints* to preach to; and that as the Lord will have his own elect saved, that there is no use in preaching at all.

9. I believe the gospel is to be preached to none but the elect, though we don't know who they are; and if we did, preaching could do them no good, for they are saved and sanctified eternally.

10. I believe that I have assurance with regard to all these articles of my faith.

A TESTIMONY IN FAVOUR OF THE PURITANS.

(To the Editors.)

GENTLEMEN,—The beneficial influence of religion in reference to all the social relations of life, and the consequent advantage which society derives from it through a thousand unsuspected channels, has been often and wisely insisted upon by its advocates, as furnishing the strongest arguments in its favour. By becoming, so far as it truly exists, a source of unmixed

* "So that here is a direct change, Christ takes our person and condition, and stands in our stead; we take Christ's person and condition, and stand in his stead. . . . So that if you reckon well, you must always reckon yourself in another's person, and that other in your person."—CRISP.

good to the world at large, even with regard to the interests of the present life, it at once illustrates its divine origin in the bosom of the Father of Mercies, and furnishes a living and perpetual commentary upon the emphatical words of our Lord—"Ye are the salt of the earth."

It is by no means one of the least of the triumphs of Christianity, that though it has not as yet succeeded in *abolishing war*, it has nevertheless greatly mitigated the atrocities incident to that great scourge of the earth. Not only is quarter given to the vanquished, and care taken of the wounded in modern European conflicts, but the presence of a hostile army in a conquered country, excepting in cases of peculiar irritation, is accompanied by far less misery and ruin to its inhabitants, than was the case in rude and barbarous times. This can only be accounted for by the prevalence, although in a partial and imperfect degree, of the spirit of Christianity.

I have been led to these general observations, by noticing a remarkable passage in "Pepys's Memoirs," which furnishes a striking illustration of the difference between an army recruited in great measure from the sober and moral classes of a community, and therefore, to a certain extent, under religious influence, and one whose ranks are filled, for the most part, by the idle, the vicious, and the profligate. It is notorious, that during the unhappy quarrels between the Parliament and Charles I., vast numbers of needy and dissolute adventurers flocked to the royal standard, attracted by the love of plunder and military license; while the ranks of the Parliamentarians were occupied, in a very extensive degree, by men who, whatever might be their errors, maintained a profession of religion, and had some fear of God before their eyes—

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insomuch, that the puritanism and long prayers of this army were the constant subjects of scurrilous and profane jests to their adversaries. But the point to be noticed is, that the religion of this "Puritanical" army *influenced its discipline*, and we find from all the histories of the period in question, that the general conduct of the Parliamentary forces was far more decorous, and less injurious to the inhabitants of the places where they were quartered, than that of the Royalist troops. The passage I have alluded to in the memoirs of Mr. Pepys, relates to the conduct of the soldiers of the two armies, *after they were disbanded*, and as the work is both expensive and bulky, I send the following extract, for the benefit of your readers,—premising only, that the witness is a man of the world and a courtier, and any thing but partial to Puritans and Puritanism.

"He tells me," (this is an account of a conversation with a friend), "that the King by name, with all his dignities, is prayed for by them that they call Fanatiques, as heartily and powerfully as in any of the other churches that are thought better: and that, let the King think as he will, it is them that must help him in the day of war. For so generally they are the most substantial sort of people and the soberest; and he did desire me to observe it to my Lord Sandwich, among other things, that of all *the old army* now you cannot see a man begging about the streets. But what? You shall have this captain turned a shoemaker; the lieutenant a baker; this a brewer; that a haberdasher; this common soldier a porter; and every man in his apron and frock, &c. as if they never had done any thing else: whereas, the *others* go with their belts and swords, swearing, and cursing, and stealing; running into people's houses by

4 E

force oftentimes to carry away something; and this is the difference between the temper of one and the other; and concludes, (and I think with some reason,) that the spirits of the old Parliament soldiers are *so quiet and contented with God's providences, that the King is safer from any evil meant him by them, one thousand times more than from his own discontented cavalier.*"—Pepys's Memoirs, vol. 1. p. 261.

Surely this, especially considering the quarter from whence it comes, is an important testimony in favour of these "fanatics and puritans," as they were scornfully termed. These men have long since passed to their account, many of them, we doubt not, to their reward, and to them it must be a matter of small concern, that the same world which once derided their excellence should now labour to stigmatize their memory; but to us it may be of some importance to draw, from the facts alluded to, the conclusions which they obviously suggest,—that Christianity is the world's best friend; that it is every where an unmixed good; that when it prevails *partially* only, it mitigates every ill by which humanity is afflicted, and that when it shall attain its destined ascendancy, it will utterly extirpate all evil, and banish the curse from the creation.

It would not be amiss if our politicians were led from facts of this description to reflect, that, if we must have standing armies, it would be better for the community that they should not be recruited from the dregs of the populace, but rather chosen from the "substantial sort of people and the sober:" the British army might then be kept in discipline by a milder and more rational system than the horrible one of flogging. The patrons of "Floating Chapels," and the friends of "Naval and Military Bible Societies," re-

quire no hints to stimulate their noble zeal: if they did, authentic history would furnish them in abundance. Those only who secretly wish to *degrade* the character of our soldiers and sailors will be found opposing these invaluable institutions: true philanthropists will ever be, through evil report and through good report, their ardent, and determined, and persevering supporters.

I am, Sir,

Your obedient servant,

Sept. 19, 1825.

X. Y. Z.

ON SOME PARTS OF DR. WILLIAMS'S THEOLOGY.

(To the Editors.)

GENTLEMEN, — None of your readers could feel more interest than myself in perusing your able review of Mr. Gilbert's Life of Dr. E. Williams, in your number for last June. I do not think myself second to any one in sincere attachment to the memory of that great and holy man; but, being one of those who prefer truth, honestly avowed, to the influence of names and systems, I much demur to *some* parts of Dr. W.'s theology; especially to those which your reviewer has not noticed, in consequence, I suppose, of Mr. G.'s mere glance at them, *en passant*, though forming the originality, the life and soul of the Doctor's scheme;—I mean his notion of the divine decrees, as unconnected with the greatest portion of human events.

It is a favourite sentiment with Dr. W., pervading his works like leaven, and distinguishing him from all modern divines who assume the name of Calvinists, that human events can take place without a divine decree, or the exercise of the divine will in any sense; even in *permitting* them. Not only he denies, as every sensible man must, that God can *produce* sinful events; but his aim is to

exclude the divine mind from any concern at all in them, and to show, that, *as events*, independently of their sinfulness, they result from "*the nature of things*," irrespective of every other being or cause whatever; and that *all evils*, whether natural or moral, (of course including by far the greatest portion of human events,) are inevitably certain by "a necessity of things," in which the Deity is totally out of the question. This, to say the least, appears awfully to degrade the doctrine of a universal providence, and to reduce Jehovah to a mere cypher in his own creation; it leads, if logically pursued to its lawful consequences, to conclusions which no truly enlightened mind can contemplate without the most alarming apprehensions, as will appear by the following faithful extracts from the Doctor's otherwise valuable works.

"There are hypothetical tendencies and results in the very nature of things, irrespective of *all will* concerning them. Without recurring to fatalism, there is a hypothetical necessity *superior* to all will."^{*}—"Some events are fore-known to be certain, *because* fore-ordained; and others because of the tendency there is in the nature of the things themselves."[†]—"All necessity or certainty of connexion between antecedent and consequent must arise from one of these two sources, viz. the nature of things, or the decree of God."[‡]—"Decretive positions and their consequences are *one* ground of certainty; negative causes and their consequences are *another*."[§]—"There is *much evil* in the universe; there is much on earth, and much more in hell; 'but none by God's appointment.'^{||} Of course, the torments of hell are not divinely

appointed; as Dr. W.'s hypothesis includes all natural, physical, and *penal*, as well as moral evil. He speaks also of "*an eternal nature of things* antecedent to all will."^{*}

—"To decree a negation is as absurd as to decree nothing. The notion of decreeing to *permit* involves the same absurdity."[†] Punishment is the negation of heavenly bliss; consequently future misery is no object of divine will or decree. "To suppose an infinitely perfect being to decree what he does *not do* is incompatible."[‡] God does *not* punish the righteous everlastingly; therefore their salvation is *not* decreed. This opposes other branches of Dr. W.'s theology; and arises from an unfounded distinction which he makes between positive and negative things; when, in fact, both are often the same. He maintains, that "the distinction between a decree to effect, and a decree to permit," is only a verbal subterfuge.[§] "Can there be any principle of certainty beside the divine decree? Must not the divine will be the ultimate source of all certainty? No.—Some events may be certain which are *not* decreed.—There are negative principles of consequence which are *infallibly certain*; and therefore there are some events which come to pass *without* a decree."^{||}

I feel very serious objections to Dr. W.'s sentiment, as stated above in his own words. It so resembles the doctrines of heathenish fate or necessity, that they have been pronounced by thinking men to be homogeneous. We know that the old heathens held a certainty or necessity in events, with which even their gods had no concern, except to be wholly under its control. They held also, and it was their grand argument for

^{*} Essay on Sovereignty, pp. 308, 339.

[†] Edwards's Works, Dr. W.'s edition, notes by Dr. W. p. 211.

[‡] P. 248. [§] P. 316. ^{||} P. 394.

^{*} P. 395. [†] Mod. Calvinism, p. 206.

[‡] Ibid 206. [§] Ibid 210.

^{||} Mod. Calvinism, p. 216, 219, 220.

submission to fate, that evil, both in its tendency and operations, was essential to, and inseparable from, an intellectual system of things; * as Dr. W. supposes passive power, which he calls "a natural and metaphysical evil,"† absolutely necessary to the very existence of creatures; that without this evil, which he denies to be itself created, creation is impossible. The results of this passive power, or tendency to evil, in all its endless varieties, he asserts to be wholly irrespective of the divine will in every sense. It appears clear, that, if events of any kind can be infallibly certain without the divine purpose that they should occur, the destinies of the universe are committed to other hands than those of the great Jehovah, "who worketh all things after the counsel of his own will."

The most material objection to Dr. W.'s theory is, that it violently clashes with a multitude of scripture passages, on which he has not bestowed a glance. Out of many, which might be easily produced, I select a very few, leaving your readers to judge of their meaning; only let them remember, that Dr. W.'s theory includes evil of every kind, moral, natural, physical, metaphysical, penal, retributive, &c. &c. When Amaziah practised idolatry, Jehovah sent a prophet, who said, "I know that God hath determined to destroy thee, because thou hast done this." When Daniel announces to Nebuchadnezzar his awful doom, he says, "This is the decree of the Most High, which is come upon my lord the king." Jehovah says by Jeremiah, "If so be they will hearken—that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings." The most important passage is in Acts iv. 28, where the

murderers of our Lord are said "to do whatsoever God's hand and counsel determined before to be done." This action, whether viewed as a natural or moral evil, was the greatest evil in the universe; and as an event was the noblest of all the divine decrees; yet Dr. W. thinks that, for God to decree simple events is an absurdity, although we read in his Essay, p. 546, first edition, that "there is no act whatever of a free agent, past, present, or to come, which is not comprehended in the divine purpose, and that the divine purpose or plan comprehends all events." This distinction between events and their sinfulness is unavailing; as he affirms repeatedly, that "some events come to pass which are not decreed." The inference from these statements is obvious to every one. W.

THE PASTOR'S RETROSPECT.

No. XV.

The Antinomian.

KALEIDUS, when he came under my pastoral charge, thirteen years ago, was about five and thirty. He was a man that could not pass undistinguished. His form was noble and athletic; his countenance manly and dignified. Without education he had acquired that propriety of expression, which raised him far above his rank. He was indeed, only a degree above a labourer in the field; but he was ambitious of raising his condition; and, being clever in his line, had every prospect of comfort for his family. With these advantages, he was welcomed into the church as an acquisition. His conversation was spiritual, and his gift in prayer extraordinary. Often have I wondered how a man without education, could express himself with that grammatical accuracy and general propriety, which one might have expected from a minister graduated at an university.

* Encyclopæd. Britt. Article Necessity.

† Essay, p. 487, et sequent.

Such a man, even in an humble rank of life, would naturally obtain influence in any society to which he had access, and especially among a country congregation. I am inclined to think that the attention which was paid him flattered his vanity, and fanned the latent spark of ambition: for soon there appeared in him a departure from his former modesty, and the indication of no small degree of conscious superiority. His conversation assumed something of the oracular cast: he saw in the Bible what his minister could not see; his minister was legal, and needed instruction; and with this view, he would favour him with visits, after he had finished his labours in the field. Others caught the same spirit, and at length a formidable Antinomian faction was raised, which effected a most distressing alienation of affection and esteem. Things continued in this state for some months, when, a hard winter occurring, Kaleidus was prevented from following his occupation; and even when work might be had, his high spirit would not brook the reduction of the price of labour, occasioned by the change of times. Anxiety and scanty fare pre-disposing his robust frame for disease, he was attacked with a fever, which in a few weeks brought him to the grave. Every attention, however, was paid to him as soon as he began to droop: all differences were forgotten, and our only care was to preserve him from death, and to obtain some tokens of a return to the principles and the spirit which he had abandoned. Not so, however, was the result; for he died clinging with tenacity to his heretical Antinomian notions, and breathing the same spirit of pride and self-sufficiency to the last.

It is melancholy to tell, that on his decease it appeared, that, though only a labourer in the field,

he had incurred debts amounting to upwards of two hundred pounds. Credit to such an extent had he obtained among the members of the congregation! When these persons found themselves the dupes of his plausibility, they said, with every mark of sincerity—"Well if these are the effects of the new doctrines, we wish we had never heard them!" Touched in a very tender part, they could now listen, without aversion, to their pastor's *legality*; and, for the most part, gradually returned from the by-path into which they had been led astray.

Thus the great "refiner" of the church, carried it through this "fiery trial," and purged it of no small portion of its dross. The Antinomian spirit, has not troubled this church from that time to the present, and I trust, if ever the Evil one, in "going to and fro, and walking up and down in the earth," should make any further attempts of this kind in that place, the name and story of Kaleidus, will immediately rise up as a prophylactic against another Antinomian faction. "It was the Lord's doing and marvellous in our eyes."

Sens moral—The love of money has much to do with Antinomianism. O.

HISTORICAL AND DESCRIPTIVE ACCOUNT OF DISSENTING IN- STITUTIONS.

No. V.

HOXTON ACADEMY AND CHAPEL.

(Concluded from page 527.)

THE Academy Chapel was now closely connected with the Institution. Its pulpit was usually occupied on the Lord's-day by ministers educated there, and on each returning week, a student in rotation preached an evening lecture, in the presence of his tutor and associates. The annual ora-

tions, delivered by three of the senior students, before the supporters of the Academy, at the commencement of the summer vacation, took place in the chapel, and on those occasions crowded assemblies have frequently convened, to cheer by their presence, and support by their liberality, this rising Institution.

In six years, the growing success of the chapel required that it should be greatly enlarged, and nearly £2000 were expended to secure the adequate accommodation.

Erected upon the academical premises, the chapel of course was the property of the trustees; and as it was anticipated that its eventual success would contribute to the future support of the Academy, which is now happily realized, the subscribers liberally resolved, at their general meeting in 1805, to make an effort to liquidate its debt, which was followed by donations to the amount of nearly £500.

To return to the immediate concerns of the Academy—Mr. Collison was succeeded, in 1801, by the REV. JOHN ATKINSON, of Ulverstone, in Lancashire, who continued, as joint tutor with Mr. Simpson, until 1808, when he accepted the office of Principal in the Dissenting Grammar School, then recently established at Mill Hill.

In 1799 the great increase of the students required a considerable enlargement of the premises, which was chiefly accomplished by the erection of a sleeping room, capacious enough for the ward of a hospital, and which, therefore, furnished the needed space, but added nothing to the comfort of those who became its inmates.

A measure of the first importance was attempted by the committee in 1804; namely, to obtain from the trustees of Dr. Williams' charities, exhibitions to the uni-

versity of Glasgow for several students of this Academy. As the trustees were not confined by the Doctor's will to Presbyterian candidates, but simply directed "to prefer the sons of poor Presbyterian ministers, equally qualified, before others," they felt themselves at liberty to grant the request, which favour was, by their disinterested kindness, subsequently renewed to several others, and it may be said, that those who enjoyed it are now numbered amongst the most distinguished sons of Hoxton. And the writer of this article embraces this opportunity of adding, that while he felt it his duty, in a former paper, to enter his humble protest against what he conceives to be the general misappropriation of Dr. Williams's charities, yet candour compels him to state, that in all the transactions between the Doctor's trustees and the committee of Hoxton Academy, there appears to have been a spirit of liberality manifested by the former gentlemen which deserves to be recorded to their honour. It is a matter of sincere regret that any circumstances should have arisen to suspend a plan which in 1808 was expected to become "an established arrangement," and on the advantages of which the reports of the committee for that year justly expatiate. The metropolis, however, it is hoped, will shortly possess an university of her own, where, with all the freedom of the northern seats of learning, and with equal advantages, the students of our dissenting academies will be able to prosecute their studies in the higher departments of learning and science, without a pilgrimage beyond the Tweed.

The constituents of Hoxton soon realized the benefits of this extended system of education in their own institution; for when, in 1808, a successor to Mr. Atkinson was required, the REV. JOHN HOOPER,

M. A. now Pastor of the Church in Old Gravel Lane, who had studied in Hoxton, and subsequently graduated at the university of Glasgow, was unanimously recommended by the committee to a general meeting, which appointed him to the vacant office. The growing numbers of the students required in 1810 the services of a third tutor, by which a very important addition was made to the course of study previously pursued, and again the supporters hailed, in another Hoxton student, educated at Glasgow, the Rev. HENRY FOSTER BURDER, M.A. a gentleman eminently fitted for the new appointment, having been for some time engaged in the work of classical tuition in the highly respectable academy at Wymondley, Herts.

The departments of tuition were now arranged as follows. The Hebrew Language, Theology, Jewish Antiquities, and Church History were assigned to Dr. Simpson. The Latin and Greek Classics to Mr. Hooper; and Pneumatology, Logic, Rhetoric, and Mathematics to Mr. Burder; and with such skill and diligence were the various branches of study prosecuted by the junior tutors, for now, alas! Dr. Simpson's energies began to fail, that their appointment forms an epoch in the history of this Institution, to which every student who has enjoyed their fraternal instructions must look back with grateful emotions. The increasing patronage which the dissenting churches gave to this Institution, induced the committee, in 1809, to improve the Academy by the erection of thirty new studies, of dimensions which time has proved were far too limited to secure the health of those who were to use them, though affording a great accommodation, when contrasted with those which had been previously occupied by the students.

In 1813 the Academy House was again enlarged, at the expense of £500, which added a suit of convenient rooms to the tutors' residence, and somewhat improved its irregular appearance. While this alteration was in progress, a student suggested to Dr. Simpson that a stone tablet, with an appropriate inscription, might with advantage be introduced into the front; when the Doctor replied, "Inscription! what inscription would you have, man! Let us seek that our character beour inscription!"

Rough and uncourtly as the Doctor confessedly was, yet the sterling excellencies of his character secured him the affectionate regard of his pupils. Early in the year 1815 they beheld, with regret, painful indications of his declining health, and therefore prevailed with him to sit for his portrait to G. Dawe, Esq. R.A., which painting that artist executed with a fidelity that has rendered the likeness an invaluable ornament of the academical library.

Dr. Simpson's increasing infirmities compelled him, in May, 1817, to send in to the Committee of the Institution his formal resignation, which he closes with wishing, in his own characteristic manner, that his successor might be as much superior to him in literature as Hugh Grotius was to the common run of scholars; and in divinity, as Dr. Owen was to the common run of divines.

This excellent man continued to languish till the following December, when, after unusual sufferings, in which his faith triumphed over his mortal agonies, he was gently dismissed to his rest in the 71st year of his age, and the 27th of his tutorship at Hoxton.*

* The writer of this article begs to refer those readers who wish for a more complete account of Dr. Simpson to an interesting memoir of him in the second volume of the Congregational Magazine.

The appointment of a successor to the vacant office now became the anxious duty of the Committee. Their attention was directed to the Rev. W. HARRIS, LL.D., then pastor of the congregational church at Cambridge, who accepted the invitation they gave him, and commenced the duties of Theological and Resident Tutor in the beginning of 1818, which office he still sustains, with reputation to himself, and great advantage to his pupils.

Soon after Dr. Harris's appointment it was considered expedient to increase the number of students to forty, and an additional range of studies was therefore erected to accommodate this important accession.

In reviewing the history of this Institution, which has not yet been established half a century, its patrons and friends will find abundant cause for devout gratitude. Introduced to public notice, under circumstances which naturally disturbed the prejudices of the regular hereditary dissenters, it had for a long season to lament the want of their effective patronage. But happily at that time there were distinguished members of the national church—the Barhams, the Thorntons, and the Grants, of the past generation, who could rejoice that Christ was preached, though it might be in “a conventicle,” and whose known attachment to the Church “by law established,” had not so fettered their consciences, but that they could assist with their purses, and aid by their prayers, the devoted servants of Jesus, though they followed not with them.

The enlarged term of study, and the increasing usefulness of the students, at length obtained for the Institution the general patronage of dissenting churches. At home indeed it has exercised a

most beneficial influence upon evangelical nonconformity, for besides supplying many of our pulpits, vacated by the removal or death of the ministers who previously occupied them, it has been instrumental in blessing nearly a hundred churches, which have either been revived from the lowest state of depression, or have been gathered for the first time into christian fellowship by the labours of its students; so that it has been computed that not less than 100,000 persons hear the gospel on each returning sabbath from the lips of ministers educated in this Academy. In the fields of missionary labour amongst the heathen, several members of this Institution have distinguished themselves. Hoxton claims Townley, Philip and Tyerman as her own, but especially does she rejoice in the achievements of Dr. Morrison, who has not only given to the teeming population of China the scriptures in their own tongue, but has founded, with great liberality, the Anglo-Chinese College at Sumatra, for promoting science, literature, and religion throughout the Eastern Archipelago; which important establishment, as Dr. M. observed, on a recent occasion, may be considered as a daughter of Hoxton Academy. The rising walls of a fair building announce that the time is not distant when the name of Hoxton Academy, connected as it is with many pleasurable associations, will be superseded by that of Highbury College, where, with advantages never before possessed by this Institution, the benediction of the great Head of the Church will be alone necessary to justify the use of that ancient prediction, “the glory of this latter house shall be greater than the former, saith the Lord of Hosts.”

Z. Z.

POETRY.

LONDON IN THE PLAGUE OF 1665.

'Twas midnight; and along each silent street
 No noisy wassailer came reeling home;
 Nor starry line of lamps, to guide the feet
 Of the night-wanderer, lost amid the gloom,
 Beamed radiantly; or needed now illumine
 The palace where gay Revel danced of late—
 Her presence-chamber once, but now her tomb;
 While all around her palsied votaries sat,
 Stunn'd by the leaden mace of the proud tyrant Fate.

'Twas midnight; and each door was closed; around
 Stood iron-featured watchmen; in their hands
 Were halberds, wherewithal upon the ground
 Some one oft struck, as at his silent stand
 Appalled he linger'd; and the garrulous band
 Of echo answer'd quick, and bade his heart
 Be of good cheer; and every door thus mann'd,
 Was by a cross of blood-red set apart,
 That none might enter there, nor any thence depart.

And now a voice is heard; and lo! a light
 Gleams up the vista of yon narrow street;
 And as it nears the gazer's straining sight,
 Sharp yet indefinite sounds his ear first greet:
 Then, more distinct the clank of horses' feet
 Is heard; and the red torch's smoky blaze
 Doth o'er full many a livid carcass fleet,
 Which prone and nodding on the death-cart lays;
 Yet nought that hideous load the driver stern affrays.

Hark! to his hollow tones:—"Bring forth your dead!"
 And forth they bring their dead;—the father brings
 His last sweet child, and on the pile 'tis laid
 Next withered age: the brother coldly flings
 His sister there—self-love hath snapped the strings
 Of the fond heart: no kindly thoughts remain.—
 Again the driver's hand the dead-bell rings,
 And the car rumbles onward; and again
 The triple tithe of Death it gathers home amain.

Now morning dawns; and thro' the yellow fog
 Yonder a pair go forth, betwixt a row
 Of life-lorn houses;—one ye see doth dog
 The footsteps of the other; and they go
 For ever thus together; shrieks of woe
 Sound to their ears sweet music.—Now the first
 Is PLAGUE, as well her jaundiced eyes do shew,
 And toad-like skin that scarce forbears to burst,
 As aye on the dank air she spits her venom cursed.

Behind, her meagre bridegroom DEATH comes on;
 Clutching his dart, he strides his pale white horse;
 His lank jaws chattering to her, who anon
 Doth half turn back her head, and baulks her course
 An instant to respond his accents hoarse:
 And as some dying wretch outstretched they see,
 Yawning and yelling they must e'en perforce
 Jeer at him as they pass; and in high glee,
 In strain like this pursue their ghastly colloquy.

"They've digged us now," quoth Death, "without the wall

"A huge dry gulf; within whose gaping maw,

"Careless of knell, or prayer, or wonted pull,

"The living stow the dead —last night I saw

"The burier tumble with the buried o'er
 "The dizzy brink : methinks, a goodlier sight
 "I scarce behold, when Earthquake, and red War,
 "Harness their savage limbs ; and in their might,
 "The fear-pale nations scare with carnage and affright.
 "Good mate !" so quoth the beldame, "many a shore
 "Hath yielded me repast, but none like this ;
 "But late, I went to mark how full a store
 "Was gather'd to our garner ; and ywis*
 "There was a sight it grieved me ye should miss
 "To see ; and thus it was :—A youthful pair
 "Lay in dead-love, as if the bridal kiss
 "Sunk in a death-gasp ; her long golden hair
 "Part mixed with his dark locks, part hid her shoulder fair."
 Then out-laugh'd Death—"I do remember well,—
 "The feast was o'er, the bride-maids all retired ;
 "Just then I pass'd, and heard a murmur swell,
 "As from two mutual tongues by love inspired ;
 "I entered swift the chamber, and admired
 "(As ye may guess) such prey ; their lips then clung
 "Into a kiss :—I struck, and both expired ;
 "Morn came, and they (when next the alarum rung)
 "To grace our bridal-day, were on the death-cart flung."

Along the mightiest city of the earth
 Thus pass'd they, vaunting of their doleful deeds ;
 A ghastly pair, fraught-full of hideous mirth,
 Their feast to savour. Rank grass, and dire weeds,
 Henbane, and nightshade, and the violent seeds
 Of hellebore, took life upon each pathway ;
 And many a sight was seen which far exceeds
 Man's thought ; and all around, in drear array,
 Death in triumphant mood his trophies did display.

Now in the horrid mask of night concealed,
 Prowl'd grizzly Hatred, seeking for her prey,†
 Like the hyæna ; and the morn revealed,
 Scattered along each solitary way,
 The murder'd dead and dying, whom to slay,
 Revenge had kept long vigil ; and man seem'd
 Heartless and heathenish with this display :
 Life's heart mis-gave her, and with doubtings teem'd,
 If she the immortal were she once so fondly deem'd.

Each day from earth to their celestial home,
 Innumerable multitudes up-flew
 Of guardian angels ; and the beamy dome,
 Where dwells the cloud-shrined Godhead, to pursue
 High inquest on the fate to mortals due ;
 Teem'd to its distant infinite with those,
 Whose guardian angels must display to view
 The annals of their life ; and pæans rose
 In heaven, or hell, as each was doom'd to bliss, or woes !

THE DARKLING STAR.

BEHOLD the image of the star,
 Gleaming at night upon the wave ;
 Encircled in its dark cymar,
 Its splendour finds a billowy grave.
 That tremulous and wavering spark,
 Which meets, but cannot pierce the
 gloom ;
 Seems but to tell us—oh, how dark
 The depths its glimmer can't illumine.

Thou darkling star, how like thy light,
 To Reason's ineffectual ray,
 Which shows the darkness of the night,
 But cannot lead us on the way.

Its glimmer wavering to and fro
 Resembles thine—thou gleaming star ;
 We only know we nothing know ;
 We only see how dark we are.

* Surely.—The usual translation *I wis* or *ween*, is quite incorrect.

† While the arm of civil justice was for a time relapsed by this heavy stroke, there were found wretches hardened enough to seize this as a fit season for wreaking their private malice, by assassination in the open street.

SONNET.

And the Sea gave up the dead which were in it.—Rev. xx. 13.

TOMBED in the deep sea, where the cavern'd rocks
 Form their sepulchral chamber, low and far
 Sleep the drown'd dead; and mighty ocean locks
 Their prison vault with many a billowy bar;
 There, through the green light, fainter than a star,
 Gleams the bright king of the ethereal day;
 There, as exulting o'er their human prey,
 The loud resounding waters madly jar;
 But rain their triumph, for that mighty hand
 Which chains the wild waves in their bed of sand,
 Shall lead those prisoners from their rocky tomb;
 And re-united love shall repossess,
 A thousand fold, its first pure blessedness,
 Where amaranthine flowers in fields celestial bloom.

Homerton.

JAMES EDMESTON.

THE SPIRIT OF MUSIC.

MUSIC! thou child of heavenly birth,
 As soon as time was born,
 Thy blithest tones were heard on earth,
 From every star of morn.

For on those orbs angelic quires
 In gladness sailed along;
 And bade thy spirit, from their lyres,
 Greet new-born earth in song.

And oft, while smiled a peaceful sky
 O'er Eden's happy air,
 Was heard thine heavenly minstrelsy,
 While man liv'd sinless there.

But when he fell, thy minstrels fled
 The sad abode of men;
 And thou, all gentle spirit, spread
 Thy wings to heaven agen;

Till Jubal* came; till on his mind
 Thy mystic influence fell;
 And then once more with human kind
 Thy spirit came to dwell.

And he, thy votary, formed for thee,
 Thou strange invisible;
 A shrine for thy divinity,
 Where thou might'st deign to dwell.

And in the harp's enchor'd shell,
 Thine earthly home began;
 And never, never since, thy spell
 Hath left th' abode of man.

But never shall we mortals hear
 Thy perfect harmony,
 Till we ascend thy native sphere,
 Till we shall rise on high.

* "Jubal was the Father of all such as handle the harp."—Gen. iv. 21.

For like our spirits, here beneath
 Thou fill'st an earthly shrine;
 And livest on an earthly breath,
 In heaven alone—divine.

SONG.

"Weeping may endure for a night, but joy cometh in the morning."—Psalm xxx. 5.

WATCHMAN, O! Watchman, what of the night?

"The darkness declines in the glimmering of light;
 A trembling ray,
 To the eastward is shining;
 In the dawning of day,
 The stars are declining."

Watchman, O! Watchman, what of the sky?

"Clouds are aloft, but the morning is nigh:
 Darkness and sadness,
 Prevail till the dawning;
 Sun-beams and gladness,
 Look forth in the morning."

THE ROSE.

The Rose I planted at thy birth,
 Has withered near the parent stem,
 And lies upon the parched earth,
 A fast-decaying diadem;
 Yet still upon the passing air,
 A dying fragrance wanders there.

A few short years, and thou shalt be
 As pale as lies yon withering flow'r;
 While one by one thy beauties die,
 And one by one thy sweets expire;
 So live that when thy charms are o'er,
 Thy fragrance to the skies may soar.

REVIEW OF BOOKS.

A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone. By John Milton. Translated from the Original by Charles R. Sumner, M.A., &c. &c.—4to. £2. 10s.

NEVER, assuredly, did the literary and christian world suffer a more woeful disappointment than it will suffer in the perusal of this volume. After two years of exemplary patience, during which our imaginations were allowed to feed and work upon the promise of a forthcoming treatise, upon so vast and sublime a theme, from "our great poet," what have we? Literally, a bundle of as dry bones as ever critic sat down to pick. Were it not for something occasionally vigorous and vital in the style, we could almost fancy ourselves listening to the old Dutch and German Professors, with their gross bodies of divinity and unsightly specimens of theological anatomy. And yet this ponderous quarto is the genuine production of the wise, learned, eloquent, and immortal Milton! Certainly we did expect that the discovery of the manuscript would add something to those treasures of eloquence which its author had previously conferred upon his country, and that this his last production would be found, at least, not unworthy of ranking by the side of "the Prose Works." But it is an absolute and total baulk. The book can not be read; and, if it could, would do nobody any good. It contains error and heresy enough to delight all the Socinians, Arians, and other triflers with sacred Scripture, in both hemispheres; and more than enough to afford a high and sheltering sanction to the speculative, and the indocile,

and the undecided, and to throw an air of obscurity and perplexity about some of the most important truths of revelation. Certainly, for any good likely to result to the public, or to Milton's reputation, this volume might just as well have remained in the dusty press at the State-paper Office, from which it was disinterred. As a treatise upon Christianity, the volume is utterly worthless, being a laborious attempt to explain what it confuses, and improve what it mars; and, after rising from the toil of perusing its pages, we could not refrain from exclaiming, in the hackneyed lines of Cowper,

O, how unlike the complex works of man,
Heaven's easy, artless, unencumbered
plan!

There is only one view in which the present work can be of any importance, and that is, as a mere confession of faith of John Milton, and as an exponent of certain ambiguities in his *Paradise Lost*; which, as far as the pleasure and edification of the public are concerned, had better remained ambiguities, than stand forth under the baleful light which this posthumous volume will henceforth cast upon them. The laboured effort of this work to disprove the proper Godhead of Christ, and to subvert the personality of the Spirit, make it manifest that there is indeed another and a better guide to "the mind of the Spirit," than either great talents or pre-eminent genius; and melancholy indeed are the reflections that naturally arise from the sight of all this labour, learning, and skill, worse than thrown away. The principles maintained through the volume may be said to approach nearest to those of the *Arian Baptists*;

though, in some important particulars, our poet would not have symbolized with the modern Unitarians. Decidedly as his denial is here expressed to the doctrine of the Trinity, his views were very far removed from the notions of Socinians. In fact, there is a perplexity, a self-contradiction, hanging about his system, which lead us to hope and believe, what we have before expressed, in similar cases, of the aberrations of good men from the truth, that the man was better than his system. We can by no means allow ourselves to believe, that the canker of Socinian and Arian speculation had reached Milton's heart. There appears to us every reason to think, that these errors were not the principles of his better days, nor the creed which had incorporated itself with his feelings and habits; but the reveries of infirm age, which solitude and abstraction converted into verities, and assimilated to those holy truths which he had learned in a better school, and which partook of none of the dreaminess of these later views. There is not, we think, sufficient evidence that this book contains the opinions of Milton when he wrote his great poem; and it is equally certain, that, odious as were the Arian doctrines to all the leaders of the party with whom he identified himself, it is hardly possible that they could have been ignorant of the fact, or that, knowing it, they could have concealed it. Milton was too honest not to have avowed his dissent from the popular doctrines, and his contemporaries too much like himself not to have lifted up their testimony against his errors. It is highly probable, that, like many other great men, he had felt his understanding baffled and at fault, in attempting to comprehend the mysteries of the divine nature, and that protracted study and research only contributed to hurry him into

the abyss of Arian jargon. The efforts he made were evidently those of a mind embarrassed and perplexed by its own attempts to apprehend the infinite and mysterious nature of God. The simplicity and clearness, however, which he and others have affected, will be found but inadequate solvents. The difficulties and mysteries of the trinitarian hypothesis are but exchanged for real absurdities and palpable contradictions. What appears to be gained in distinctness is lost in consistency; and for the mysteries of faith discarded, we are taught to feast on logic and reason, and to believe the Bible but an improved edition of the light of nature. We would not, however, take upon us to say what were Milton's precise views upon the important points in question. What he has written upon them may rather be considered as an attempt to invalidate received opinions, than to substitute a clear and explicit theory of his own. His attempt is, indeed, directed to the main pillar of the orthodox doctrines—the Scriptures; and his examination of them very comprehensive, including most of the passages deemed decisive in the controversy. But the criticisms of our author upon these scriptures are, like most of those from the same school, rash, dogmatical, and inconclusive. Though the work is free from scholastic technicalities, yet the author occasionally displays a fondness for some of the logical forms of argumentation; and though he loses no opportunity of showing his contempt for the dogmas of the schoolmen, yet he is himself by no means free from many of their worst vices. Of course it was to be expected, that so powerful and prolific a mind as that of Milton could not address itself to such a subject, without producing much, even in the bad cause of Arianism, that is both vigorous and subtle. Such,

certainly, is the character of a considerable portion of the volume; and had it been published at the time of its composition, it must, from the existing state of the controversy, have been far more injurious to the cause of genuine Christianity than it can be now. Indeed, a moderate share of biblical knowledge will be sufficient to detect the sophistry and misrepresentation which pervade the erroneous portions of the work.

We do not design to enter upon any critical examination, nor to attempt any reply. All that Milton has said in defence of Arianism has been again and again answered; and, as it regards the *Scripture Testimony*, if any reader should entertain doubts, we cannot do better than refer him to Dr. Smith's elaborate work, which may be justly said to contain a succinct and satisfactory reply to all the critical reasonings of the Unitarian party. It may, however, be expected that we should give some account of the contents of Milton's volume; and this may be very briefly done. It consists of a large selection and arrangement of scripture texts, disposed in systematic order, and connected together by explanatory criticism and constructive reasoning—forming a sort of authoritative statement of those doctrines which he deemed scriptural. The following is the author's brief but interesting statement of the course and circumstances by which he was led to the present undertaking:—

"I entered upon an assiduous course of study in my youth, beginning with the books of the Old and New Testaments, in their original languages, and going diligently through a few of the shorter systems of divines, in imitation of whom, I was in the habit of classing under certain heads whatever passages of Scripture occurred for extraction, to be made use of hereafter, as occasion might require. At length I resorted, with increased confidence, to some of the more copious theological treatises, and to the examination of the arguments advanced by the conflicting parties respecting certain disputed

points of faith. But, to speak the truth with freedom, as well as candour, I was concerned to discover, in many instances, adverse reasonings, either evaded by wretched shifts, or attempted to be refuted, rather speciously than with solidity, by an affected display of formal sophisms, or by a constant recourse to the quibbles of the grammarians; while what was most pertinaciously espoused as the true doctrine, seemed often defended with more vehemence than strength of argument, by misconstructions of Scripture, or by the hasty deduction of erroneous inferences. Owing to these causes, the truth was sometimes as strenuously opposed as if it had been an error or a heresy; while errors and heresies were substituted for the truth, and valued, rather from deference to custom and the spirit of party, than from the authority of Scripture.

"According to my judgement, therefore, neither my creed, nor my hope of salvation, could be safely trusted to such guides; and yet it appeared highly requisite to possess some methodical tractate of christian doctrine, or at least to attempt such a disquisition as might be useful in establishing my faith, or assisting my memory. I deemed it therefore safest, and most advisable to compile for myself, by my own labour and study, some original treatise which should be always at hand, derived solely from the word of God itself, and executed with all possible fidelity, seeing that I could have no wish to practise any imposition on myself in such a matter.

"After a diligent perseverance in this plan for several years, I perceived that the strong holds of the reformed religion, were sufficiently fortified, as far as it was in danger from the Papists, but neglected in many other quarters; neither competently strengthened with works of defence, nor adequately provided with champions. It was also evident to me that, in religion, as in other things, the offers of God were all directed, not to an indolent credulity, but to constant diligence and an unwearied search after truth; and that more than I was aware of still remained, which required to be more rigidly examined by the rule of Scripture, and reformed after a more accurate model. I so far satisfied myself in the prosecution of this plan, as at length to trust that I had discovered, with regard to religion, what was matter of belief, and what only matter of opinion. It was also a great solace to me to have compiled, by God's assistance, a precious aid for my faith, or rather to have laid up for myself a treasure which would be a provision for my future life, and would remove from my mind all grounds for hesitation, as often as it behoved me to render an account of the principles of my belief."—Milton's Preface.

The work is divided into two Books—the first *Of the Knowledge of God*; the second *Of the Service of God*. Under these two Books are included all the principal doctrines and duties of the Christian system; with some, as we have intimated, not of Christian origin; and with some minor speculations and errors on the subject of marriage, divorce, the Sabbath, baptism, &c. In many parts the execution is able, and not unworthy of Milton's pen; though, as a whole, we cannot but pronounce the work the production of his dotage, and vastly inferior, as a system of Christian doctrines and duties, to many of those with which his own and the following age abounded. We are no friends to systems of divinity of any kind. Theology is always best studied in the school of the holy Scripture; and, after all, the adoption of THE TRUTH is more a concern of the will, the affections, and the conscience, than of the understanding. Systems of divinity may have had their uses, especially in a subtle and disputatious age; but they are like the crutches of the cripple, which would but impede the healthful pedestrian. In many instances, and perhaps as a general effect, systematic theology has produced a neglect of Scripture; or has prepared the mind to contemplate it under a human and earthly bias, and to measure its own discoveries by the rule previously acquired. Thus, the genuine method of studying the word of God has been overlooked, and theologians have been educated, as other professional men have been educated, by the aids of a human pedagogy, and not by a devotional study of the sacred volume.

It would afford little gratification to our readers to enter further into the contents of this volume. The sooner it is dismissed to its slumbers, from which it has been thus late disturbed, the better.

We would not, however, close our notice of it without adverting to the very able manner in which Mr. Sumner has executed the trust confided to him. His translation, though not free from stiffness, is both elegant and vigorous. Sometimes, indeed, through the inaccuracy of the manuscript, he is left to guess at the author's meaning; and to interpose conjectural emendations; but these are not important nor numerous, and throughout we think the translation characterized by distinctness and perspicuity. But these are not the chief excellencies to be attributed to Mr. Sumner. His *Preliminary Observations* are judicious, liberal, and learned. It is almost a miracle for an episcopalian clergyman to speak of the age of Milton, and of the party with which he identified himself, with temperance and candour. The following extract will, however, bear witness to the moderation and liberality of the translator, and will, we hope, become a model for the imitation of writers, who may hereafter have occasion to speak of the age so often scornfully denominated the age of Puritanism, but which was, in fact, the age of religious and civil heroism, the age of England's greatest worthies, and the age more prolific than all others in moral and civil benefits to succeeding times and to the whole world.

"It must be acknowledged that the disqualifications of Milton, for such a work as the present, were neither few nor unimportant. They were owing, partly, to the unhappy circumstances of the period in which he lived, and partly to that peculiar disposition of mind, which led him to view every surrender of individual opinion, whether in morals or politics, as an infringement on the rights of natural liberty. In his time, power was abused, under pretence of religion, in a degree to which, happily for genuine Christianity, ecclesiastical annals can scarcely afford a parallel; and the universal prevalence of an intolerant spirit, from which his own connections, as well as himself, had suffered severely, disposed him to look with

an unfavorable eye, not only upon the corruptions, but on the doctrine itself, and the discipline of the church. His father had been disinherited for embracing the Protestant faith. He himself had been brought up under a Puritan, who was subsequently obliged to leave England, on account of his religious opinions, Thomas Young, of Essex, one of the six answerers of Hall's Humble Remonstrance. Hence there is some foundation for the remark of Hayley, that Milton wrote with the indignant enthusiasm of a man resenting the injuries of those who are most entitled to his love and veneration. The ardour of his affections conspired with the warmth of his fancy, to inspire him with that puritanical zeal which blazes so entirely in his controversial productions! Thus it was that, like Clarke, though on different grounds, he was biassed against the authority of the church, and pre-disposed, by the political constitution of his mind, to such unbounded freedom as can hardly consist, as has been truly said, with any established system of faith whatever. His love of christian liberty began indeed to manifest itself at a very early period of his life, for though destined to the church from his childhood, he refused to enter it from religious scruple, thinking that he who took orders must "subscribe slave!"

Sermons, Expositions, and Addresses at the Holy Communion. By the late Rev. Alexander Waugh, A. M. Minister of the Scot's Church in Miles's Lane, London. To which is prefixed a short Memoir of the Author. 8vo. pp. 338. Price 10s. 6d.—London: T. and G. Underwood.

WE have sometimes thought, and with deep regret, that the higher ranks of society are more neglected, in reference to religious instruction, than the lower. This, we imagine, is too much the case, as it respects no inconsiderable portion of our addresses from the pulpit. The fact, that, in primitive times, the gospel was especially, and almost exclusively preached to the poor, appears to have had an unhappy influence on the minds of not a few of our spiritual instructors. The low and vulgar prejudices of the illiterate, have obtained the excuse, and even conciliated the regard, of a certain class of preachers; while, we fear, the more

fastidious prepossessions—equally the result of early impression—of the well informed and intellectual, receive, immediately, and without ceremony, their unqualified anathema. If the former object to a cultivated manner, correct style, and original mode of thinking, their disapprobation is ascribed to their ignorance: on the other hand, if the latter disapprove of a careless manner, colloquial style, and all the common places of twenty generations in one sermon, their objection is instantly ascribed to another cause—their depravity. Their dislike of the vulgarity and illiteracy, with which so many pious persons are pleased, is accounted nothing less than mere aversion to the truth itself. And, probably, they will be told, with a mysterious kind of significance, that there is nothing new in religion; and that excellency of speech, in this department of composition, is a proscribed indulgence. Hence the public offices of devotion, in many places of worship, both in the establishment and out of it, are conducted in a manner which must inevitably be repulsive and disgusting to individuals possessing only a moderate share of intellectual refinement. We have, however, no intention, to make this censure general. Many sermons which are given to us, both from the pulpit and the press, are free from this charge; but none more so than those now under our consideration.

The venerated father's tender and delicate Memoir of his beloved son,—and the style in which he speaks of the "young man," the incidents in whose life he could scarcely allow himself to believe, could "create an interest beyond the range of his own family connexion," add much to the value of this excellent posthumous volume. This Memoir will afford those who were strangers to the lamented author of these discourses, a pleasing view of his "doctrines, man-

ner of life, purpose, faith, long suffering, charity, and patience;" while those who enjoyed the honour and happiness of intimate and unceremonious intercourse with him, will, perhaps, think it more chastened and measured than was quite necessary. But we will not offend the delicacy which dictated such a manner, by attempting to supply those deficiencies of panegyric and of eulogy, of which some may complain.

The volume consists of twelve Sermons, and two Sacramental Addresses. The subjects of the former are—*Christ Crucified: the chosen theme of St Paul's preaching*—*The Grace and the Condescension of the Son of God*—*Meditation at the Tomb of the Risen Saviour*—*Gratitude for Victory over the last Enemy*—*The Consolations of Religion*—*The Privileges of the sons of God*—*The Pity of the Saviour*—*The Love of God—Without God in the World—The opposite Tendency of Sin and of Righteousness*—*The Importance of Growth in Religious Knowledge—Christian Charity—and, The Saviour's Power over Evil Spirits.* The Sacramental Addresses are founded on the following passages—*Will ye also go away? and, Lovest thou me more than these?*

These are topics, our readers will perceive, of high import and peculiar interest; and we can assure them, that the discussion of each is conducted in a judicious, powerful, and masterly manner. The discourses are extremely natural and luminous in method, and correct, classical, and vigorous in style, though but the first sketches of the hand, which, ere its own revision appeared desirable, had forgotten its cunning; concise and accurate in statement; ample and rich, but not redundant in illustration; cogent and convincing in proof; pointed and pungent in application; tender and melting

in expostulation; and not destitute of instances of the sublime and beautiful. They exhibit the most perfect simplicity, and unity of design; a profound, philosophical, and comprehensive mode of thinking, blended with great tenderness of feeling and spirituality of mind; free, indeed, from the phraseology of any sect, but deeply imbued with the spirit, and thoroughly identified with the essential and master principles, of the Trinitarian and Calvinistic systems.

But citation will be a far more satisfactory mode of commendation, than lengthened remark and praise, in which we could readily indulge.

The first sermon, the conclusion of which we intend to quote, gives us, after a brief but striking delineation of the extraordinary spirit of the apostle, a powerful and comprehensive view of the subject which it professes to discuss, in the illustration of the following inquiries. I. What is it to make known Jesus Christ? It is to proclaim him—1. The incarnate God; 2. The Prophet of man; 3. The Example. II. What is it to make known Jesus Christ crucified? It is to make him known; for, 1 Pardon—2. Purification—3. Protection—4. Resurrection—5. Eternal Glory. III. What is the import of the phrase, not to make known *any thing else*? It is not to make known any thing—1. At variance with these doctrines—2. Exclusive of these doctrines—3. So habitually as these doctrines. IV. What is implied in the resolution, "I determined not to know any thing among you, save Jesus Christ, and him crucified." It implies—1. His conviction of the truth of these doctrines—2. His sense of their importance—3. His determination to act worthily of his conviction.

The apostle's determination to act worthily of his conviction is thus stated:

"How peculiar and sublime was the attitude in which he now stood! Providence had preferred him to his fellow-workers, and having elevated him on a moral eminence, illumined by the light of heaven, displayed to him the storm working beneath, and rolling its fury along the wide wilderness. As on Ararat stood the second father of the world, looking on the shifting masses of vapour, that, floating over the watery earth, shrouded the grave of tribes and nations; and straining his vision, to descry through the thickness, some evidence of the preservation of those whom he had left on the plain; while hope there was none, while the opening cloud disclosed nought but dissolution; and nothing appeared below that had in it the breath of life;—so, retired in lofty contemplation, stood this moral father of the nations, this great apostle of the Gentiles, and, while the command was issued, "Go forth," paused a moment, to survey the earth that was to be possessed, and to reflect on the cause in which he was to advance. He saw the mightiest purposes of benevolence identified with his efforts; he saw the cause of truth dependent on his success; he heard the voice of gratitude for his own preservation, summoning him to the sacred enterprise; he perceived the highest personal consideration involved in the act; disgrace and misery, the avengers of Heaven and of every right moral feeling, on him who in such circumstances should draw back—but on him who should dare and do, honour and blessedness that should never fade away. Roused and invigorated by the magnitude of the crisis into which Providence had thrown him, he raised his eye to heaven, and determined to consecrate every personal feeling, to devote every faculty, to the ennobling cause, and so to conduct himself in the midst of every temptation, of success or of adversity, as never to forget the great, the mighty purpose—Jesus Christ, and him crucified."

Our readers will probably consider this paragraph an instance of eloquent and impressive composition. We shall close with one of a different description, but not less affecting. We think it a delicate and interesting picture of a social circle, in which there were emotions of affection and tenderness more than human—for the Saviour was there, he who in his love and in his pity redeemed his people, and bare them and carried them all the days of old, and whose sympathies, from eternity, were with the sons of men. It

was the last meeting—the parting scene :

"It was the last time he was to break bread with his disciples: often had they assembled around him at their simple repast—this was a farewell meeting. They were probably ignorant of it, but he knew that the family would never again meet thus in this world. And what he knew as God, did he not feel as a man? His moistened eye went round the circle of his beloved associates, and as it dwelt in succession upon them, the circumstances of the commencement of their friendship, the incidents of their connexion, the evils they had endured in common, the comfort they had ministered to him, and their simple and oft-repeated declarations of unaffected attachment, presented themselves in melancholy array to his meditation. The disciple whom he loved lay on his bosom—on him, unobserved, he bent his look, and scanning his placid features, said, within himself—'Yet a little while, and thou shalt be left alone: and yet thou shalt not be alone, for I shall be with thee; my guardian angel shall be around thee as now, I will give my angels charge concerning thee; and when this hair is silvered with years, and this brow is furrowed with suffering, I will honour thee above thy brethren, and admit thee before thy time, to behold the glory which the Father hath given me.' Awaking from the fond contemplation, he raised his eye, and fixed it on one that reclined opposite: 'Simon, son of Jonas, lovest thou me?' 'He reproaches me'—would the rash apostle first say; but he looked again, and there was no reproach on his Master's countenance. No! it was his own guilty conscience that shaded the light, and distorted the features of that face, in which heaven-born kindness beamed. Affected with the injustice of his momentary suspicion, he burst into tears, and exclaimed, 'Lord, thou knowest all things, thou knowest that I denied thee; but thou knowest, too, that I love thee.'"

The volume, we expect, will long continue to be favourably received by the more intellectual and cultivated part of the religious public. It is already in the second edition: the first impression, we believe, was sold in the short space of six or eight weeks.

The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature, to which are added two brief Dissertations.

By Joseph Butler, L.L.D. late Lord Bishop of Durham, with an Introductory Essay by the Rev. Daniel Wilson, A.M.—Glasgow, 1824, 12mo.

MOST books are the offspring of times and seasons; their proportions, their characters, their drapery, their very existence, arise from the circumstances of the day; with these, as the element in which they breathe, they live and die. Some, on the contrary, are not the effects, but the causes of public feeling; they form an atmosphere for themselves, their masculine spirit impregnates the times, and subdues opponent principles by native vigour. They stand forth above their contemporaries like the monarch of the forest above the inferior shrubbery, and retain for centuries their proud pre-eminence, whilst infinite successions of ephemeral and dwarfish vegetation perish around them. Anomalies to all other created beings which owe a double debt to time, one by commencement, and another by duration, these acknowledge his sovereignty in their production only, and then abjure for ever his power. The "*Analogy of Religion*," is a book, *sui generis*. Every argument in support of Christianity, which could be deduced from historical testimony, or from internal consistency, had been exhausted by the labours of Stillingfleet, Smith, Clarke, Howe, and Baxter. There remained one species of proof untouched; the analogy of religion in general, and of Christianity in particular, with the avowed government of the universe. It is evident, that if a discrepancy betwixt revelation and the acknowledged procedure of God in providence, be not a sufficient refutation of that revelation, an agreement betwixt them is a cogent and even unanswerable proof of its verity. To the proof of this agreement the energies of Butler were applied, and perhaps

no man in his day was more adapted to the work. Dr. Butler was the son of a dissenting tradesman at Wantage, in Berkshire. He studied for the ministry at the Dissenting Academy at Tewksbury, under the learned Samuel Jones, where he had for his fellow-students, Messrs. Secker, (afterwards Archbishop,) Jeremiah Jones, the author of the treatise on the Canon of Scripture, and many other eminent men. In the year 1718, we find him a minister of the Establishment, and in 1738, a Bishop. The editor of the present edition has remarked, that "a long course of forty years was devoted by this surprising man, with a depth of knowledge and a strength of mind which were exactly suited to so great a theme, to the illustration of the truth of Christianity, from the course and order of God's natural providence." This was the true secret, by the knowledge of which the authors of olden times stamped perpetuity on their pages, *pingebant eternitati*. The press in those days protruded not its offspring on the world, till the full period of gestation was accomplished; hence it is, that while the pamphlets of our time, like insects of doubtful generation, are born, and flutter, and die within the space of a few short days, the vigorous productions of former centuries still live, and possess all the venerableness without any of the infirmities, of age. We shall refrain from offering any criticisms on Butler's great work; it would be like drilling Cæsar in the awkward squad. For a similar reason, we shall avoid making any extracts. We hope we have few readers to whom the work itself is not familiar. Some few men of singularly inverted minds have questioned altogether the utility of works of this description, and, like the Spartan, invited to hear the eulogy of Hercules, have inquired, "*Quis eum*

vituperavit? (who has blamed him?) But such an inquiry is not adapted to the present case. It is true, most men are well content to believe that no argument can be adduced against Christianity, so long as they may be permitted to live as though no argument could be adduced for it. Infidelity is generally the offspring of vice, rather than of ignorance; and men's lives make them wish Christianity false, and then the transition to the belief that it is so, is easy. But though the sin commences with the heart, the remedy must commence with the head. To do otherwise, were to besiege the citadel before the outworks were carried. For this reason, we are decidedly in favour of those laborious vindications of our holy religion which leave infidels no tenable ground, and which expose the extreme absurdity and wickedness of seeking a release from the holy precepts of the Gospel. The present edition is accompanied with a well written and judicious essay, explanatory of the principles of Butler's treatise. It will be a sufficient recommendation to most readers to say, that this preface is from the pen of Mr. Daniel Wilson. The volume is one of the series of "Select Christian Authors," publishing at Glasgow; the design of which we have before cordially approved.

The Works of Samuel Stennett, D. D. now first collected into a Body: with some Account of his Life and Writings. By William Jones, Author of the History of the Christian Church, &c. In three volumes.—London, 1824, 8vo.

THE custom of printing the entire works of authors, has of late become very general; but whether this custom has a favourable aspect upon the interests of literature, we are strongly inclined to doubt. We will willingly concede, that

there is a violent, and perhaps, under certain restrictions, a laudable curiosity implanted in our minds, to become acquainted with all the intellectual features of that man, from whose publications we have derived instruction or even amusement, and that there is a deeply-founded persuasion in our minds, that he who has contributed to our intellectual happiness in one department of knowledge, may be presumed to be able to do so in another. But as the genuine object of a legitimate thirst for literature is not so much an acquaintance with the opinions of particular men on the nature of truth, as the knowledge of that truth itself; we apprehend that this object is not to be attained, but by a judicious selection of the standard works of different authors, chosen according to an acknowledged superiority in the several departments of science. And when we add to this consideration, that the unusual, and sometimes enthusiastical attention given by the mind to the elucidation of some particular segment of literature, may itself unfit it to give a judgment of the whole; that the best furnished library can contain, and the most intense reader can study, but a very few volumes on any one branch of learning, it will surely appear desirable that those few be chosen with sedulous scrutiny, and not by a prejudice in favour of the names of their authors. There are some—the Lockes, the Miltons, the Bacons—whose refuse even, scattered over the barren waste of common minds, would make them fruitful: we would have their casual observations, their unfinished draughts, preserved, as containing the elements of vitality; but there are few authors of this stamp. Let the undigested hints, the familiar epistles, the *miscellanea*, of those of meaner rank exist only for a period, commensurate with the circumstances

which produced them, and proportionate to the limited vigour by which they were formed. The capacity of common minds is exhausted in a few efforts; and reiterated attempts serve but to show the sterility of the soil, brought into cultivation by labour and extraneous warmth. If these observations are construed by our readers as applicatory, in all their latitude, to the subject of the present article, it is more than we intend. As far as we have observed, the pieces here collected together are very respectable: most of them, we can truly say, are excellent, and are every way worthy of being collected together, and bound up in their present form. Dr. Stennett, we are informed, was born at Exeter, and, after the usual studies, became a minister in the Baptist denomination. His writings are so extensively known, and so generally admired, as to require but little commendation on our part. His peculiar feature, as an author, was a vein of solid and judicious reflection, which, though never rising above the tone of accuracy, never degenerates into triteness and common-place. His style is peculiarly neat, and, in the words of the editor, is "characterized by the highest qualities of good writing; insomuch that we think it difficult for a young minister to select a better model for imitation." We have chosen the following passage as a specimen, particularly as it affords the author's views on a subject not sufficiently investigated. It occurs in his rules for the interpretation of our Lord's parables.

"1. The first and principal one I shall mention, is, the carefully attending to the occasion of them.

"No one, for instance, can be at a loss to explain the parable of the prodigal son, who considers that our Lord had been discoursing with publicans and sinners, and that the proud and self-righteous pharisees had taken offence at his conduct. With this key we are let into the true secret of this beautiful parable, and cannot mistake

in our comment upon it. With inimitable softness and compassion our Saviour encourages the hope of the penitent sinner, by describing the tender pity of a venerable parent towards an undutiful child. And with admirable address he reproves the invidious temper of the pharisaical professors, by representing the jealousy and disgust of the elder brother at the kind reception the younger met with. Understanding thus from the occasion of the parable, what is the grand truth or duty meant to be inculcated,

"2. Our attention should be steadily fixed to that object.

"If we suffer ourselves to be diverted from it by dwelling too minutely upon the circumstances of the parable, the end proposed by him who spake it will be defeated, and the whole involved in obscurity. For it is much the same here as in considering a fine painting: a comprehensive view of the whole will have a happy and striking effect, but that effect will not be felt if the eye is held to detached parts of the picture, without regarding the relation they bear to the rest. Were a man to spend a whole hour on the circumstances of the ring and the robe in the parable just referred to, or on the two-pence in that of the good Samaritan, it is highly probable both he and his hearers, by the time he got to the close of his discourse, would lose all idea of our Saviour's more immediate intent in both those instructive parables. And it should be farther observed, that the dwelling thus tediously upon the mere circumstances of a parable, sometimes proves a temptation to obtrude on the hearer such fanciful interpretations of them, as have no warrant for them, either in reason or scripture. Which leads me to add,

"3. That great caution should be observed in our reasoning from the parable to the peculiar doctrines of Christianity.

"The principal or leading idea of a parable is, I admit, a sufficient ground on which to establish a doctrine, but this is not always the case with a detached part of it. In discourses of this nature, circumstances must be introduced to make up the story, and to give consistency and harmony to it, but there is no reason in supposing that a mystery is couched under each of these circumstances. The parable of Dives and Lazarus clearly proves, in my opinion, the existence of a separate state, since, if this be not admitted, I am at a loss how to give a consistent meaning to it, and under the necessity of supposing that our Lord countenanced a popular notion, which had no foundation in truth. But, on the contrary, were I, upon the mere circumstance of Dives expressing a concern that his brethren came not into that place of torment, to establish such a proposition as this, that there is benevolence among

damned spirits, I should reason very improperly. I mean not, however, by this, to say, that no attention is to be paid to what may be called the tints or colouring of a parable. Lights and shades have their effect, and our Lord might intend, by relating little incidents, yea, even by the very turn of an expression, to convey some useful lesson to the mind. But, then, as we should be on our guard that we are not diverted from the grand object by these matters, so we should take heed how we raise upon them a superstructure which they are not able to support. Such imprudent treatment of the parables, by inconsiderate people, has contributed not a little to scepticism, and created doubts in some minds, whether doctrines thus unskilfully defended, have any other foundation than in mere imagination.

And now, from what has been said, we see, in general, the importance of carefully guarding against an intemperate use of figure and allegory, in discourses on moral

and religious subjects. But this is a matter that requires a little further consideration.

"We have already admitted that a figurative mood of speech is allowable, and sometimes absolutely necessary. Our ideas most of them originate from sensation. By comparing the various orders of material beings with one another, we come to understand their distinguishing properties: and by comparing the objects of faith with those of sense, if the analogy is properly observed, we are assisted in our reasoning about them. And every one is sensible how much a discourse is embellished and enlivened by figurative language. We mean not, therefore, to condemn the use of metaphors and similitudes, but only to correct the abuse of them. And what occasion there is for an attempt of this kind, none can be ignorant who consider the manner in which public preaching is conducted in many popular assemblies."—pp. 334—336.

Literaria Rediviva; or, The Book Worm.

Mona Antiqua Restaurata: an Archaeological Discourse on the Antiquities, Natural and Historical, of the Isle of Anglesey, the Ancient Seat of the British Druids; with an Appendix, &c. By Henry Rowlands, Vicar of Llaridan, in the Isle of Anglesey. Dublin, 1723. 4to.

Anxius inquirō sepelit quæ longa vetustas
Erno quæ tacitis obsolvere libris;

I prize the gems ensepulchred by age,
And find them in the long forgotten page;

AN acquaintance with antiquity is one of the best compensations for the brevity of life: it makes the wisdom and prudence of former ages our own. Thus we may purchase experience at the cost of others, and have the advantages of longevity without its troubles. He, whose mental vision stretches not beyond the narrow horizon of the present, is an isolated being, unrelated, except to the fleeting moments in which he successively exists:—behind him and before him, an

unfathomable abyss, covered with impenetrable darkness; on the contrary, he who has conversed with antiquity by retrospection, may look into futurity by anticipation, and by a knowledge of what has been, can, at least, come to an opinion of what may be, and by drawing a parallel betwixt experience and expectation, measure at any rate probabilities. What a cold and cheerless spectacle is the man, who has no curiosity in the history, no sympathy with the feelings, of past times! An inhabitant of a country, of whose annals he is ignorant; a member of a nation, whose honour he disregards; a descendant of men, whose monuments he suffers to lie unheeded! This is a stoicism of the most guilty kind: it separates man from humanity, and makes him an anomaly in nature, kindred only with oblivion. Were such a spirit to become prevalent, we should ever be learning the alphabet of science, and every new generation would have to study afresh the rudiments of thought. It breaks the link

which joins one age to another, and restrains the world to a perpetual infancy. To a being infatuated with this Lethean spirit, in vain the sculptured pillar offers its half-obliterated inscription, the crusted medal its elegant legend, or the papyrus its instructive page: they enkindle in his breast no lofty emotions. To all beyond himself he is dead: a living mummy, forgetful of the past, and we are sure destined to be forgotten by the future. He finishes the destructive work of time, and with inhuman apathy suffers that to perish, which the scythe of the all-powerful King has spared. Let no breathing marble, no friendly letters record his memory; let no imperishable monument dignify his name: or to augment his ignominy, let it be engraven on his tablet, "Here lies one who despised antiquity, let posterity despise him: he loved forgetfulness, forget him." The study of antiquities is the study of refined minds. It is peculiar to the Turks to mutilate the almost breathing statues of Phidias, and to melt down the "infidel money," to subserve the wants of their culinary economy. The Florentine museum did more towards the revival of literature than all the soporific tomes of grammar and criticism, with which fertile Germany, or teeming Holland burdened the world. There are some who have ventured to decry the gratification of this taste as the pursuit of trifling minds. Were Leland, and Saville, and Cotton, and Spelman, and Camden, and Usher, and Selden, Evelyn, men of common stature? The novelist and satyrist have directed against antiquaries their puny and harmless weapons, their *telum imbellè sine ictu*, but even the eccentricities they have ridiculed are those of vigorous souls, not satisfied with easy knowledge, but pursuing it in dark and obscure recesses. The rust which envelopes

them, like that which covers their favourite medalions, though it may hide the gloss and garishness of the metal, protects them from those contusions and defacements which others receive in the commerce of the world.

It is, however, time for us to advert more particularly to that branch of antiquities, to which the article now under consideration especially refers. Leland, who finished, and presented, to Henry VIII. his great work in 1545, was the first, we believe, who investigated county antiquities. Then came Lambard, who published the first edition of "the Perambulation of Kent," in 1573. After him followed Norden's "Middlesex and Hertfordshire," *sed haud passibus æquis*. Carew's "Cornwall," Barton's "Leicestershire," Dugdale's "Warwickshire," *cum multis aliis*, successively appeared. Of all our county historians, Dr. Plott is the one who deserves pre-eminence notice. That extraordinary man enterprized the natural history of England, intending a folio volume for each county! Fifty-two folios! But this gigantic *plot* against ignorance was soon defeated; our antiquary died after publishing two parts of his projected work, the histories of "Oxfordshire" and "Staffordshire." We need not inform our readers, that the Welsh are very tenacious of their antiquity: it is an old subject with them. King Gurguntius began, if the Welsh will allow that there ever was a beginning of their antiquities, by writing a summary of them, about 370 years before Christ! They might as well have said, 370 years before Adam: it would have been equally credible. However this may be, it is certain, that Geldas and Nennius illustrated the history of their native country, at a time when the Saxons had no letters. Then came Geoffrey, of Monmouth, who must certainly be al-

lowed to have traced matters high enough, even for a descendant of Llewelyn dhu. Geraldus Cambrensis is the author of the oldest topography of Wales now existing. Humphry Lloyd, David Powell, and Sir John Ap Rhys, wrote very elaborately on the general history and antiquities of Wales; but we believe the first essay on the history of any particular county, is that now under consideration. Mr. Robert Vaughan, of Hengwrt, had, indeed, prepared a description of his own county, Merionethshire, but it was never printed, and perished with many of his other manuscripts. Previously to Mr. Rowlands's attempt, the literati of Wales had preferred the Welch or Latin tongue, for the medium of their lucubrations; English perhaps being considered by them as too modern a language for so antiquated a subject. Verstegan himself, the most staunch assertor of its pedigree, not being able to trace its genealogy beyond the confusion of tongues. It had not, at the period at which Mr. Rowlands wrote, been in Britain more than twelve hundred years, and so could scarcely be said to be domiciliated. And, indeed, when we read the accounts, which even English authors give of the ancient British language, we cannot be much surprised, that most of the literary productions of learned Welshmen were published in it. 1. Their language is native: 'twas one of those which departed from *Babel*, and therein it relates to God, as the more immediate author thereof: whereas, most tongues in *Europe* are generated from the corruption of originals. 2. It is unmix'd, needs no foreign words to express itself. The *Romans* were so far from making the Britons to do, that they cou'd not make 'em speak as they wou'd have 'em. Their very language never had a perfect conquest in

this island. 'Tis the least mix'd with foreign words of any in *Europe*. 3. Unalter'd. Other tongues are daily disguis'd with foreign words, so that in a century of years, they grow strangers to 'emselfs: as now an *Englishman* needs an interpreter to understand *Chaucer's English*; but the *British* continues so constant to itself, that the prophecies of old *Taliessin*, who liv'd a thousand years ago, are at this day intelligible in that tongue. 4. It's durable, which had it's beginning at the confusion of tongues, and is likely not to have it's ending, 'till the dissolution of the world."—Charles Owen's *Life of James Owen*, 1709, 8vo. p. 69. abridged from *Fuller's Church History*.—It is certainly a reflection, in which national pride may be honestly permitted to triumph, that though *England* has changed her dialect from *British* to *Saxon*, and from *Saxon* to the modern *English*, and though *Scotland*, with the exception of her mountainous and inaccessible regions, had submitted to the language, before she submitted to the power of her southern adversary, the hills of *Cambria* yet reverberate with the same words, as in the days of her aborigines, and her peaceful echoes have never been startled by the intrusion of unwonted sounds, nor forced to answer in a dialect unknown. That this phenomenon in languages is as true as it is strange, will appear by the consideration, that the primitive appellations of the several districts and remarkable mountains are still pure *Welsh*, that the names of Britons recorded in *Cæsar*, and other accredited historians, are compounded of words now in common use, and that the earliest *British* documents existing, some of which are more than a thousand years old, are still intelligible. In fine, that the names of the oldest towns in *France*, originally inhabited by the *Gauls*, (the ancestors of the *British Galli*,

or Walli,) must seek their etymology in the Welch language, the purest dialect of the ancient Celtic now existing. To conclude, there is no notice in history of any such conquest in Wales, as might cause a change of language: from all which reasons we may be certain that the modern Welch language is, in the main structure of it, the same as that of the ancient Britons or Gauls.

Mr. Rowlands, the "incomparable author" of the present work, (as he is called by Nicholson,) was born in Anglesey, and is said to have acquired his extensive learning in his native island. He lived to repay that obligation by the publication of its history. We have no means of ascertaining the particulars of his life. He lived on the most intimate terms of friendship with the profoundly learned Edward Lloyd, author of "*Archæologiæ Britannicæ*," and some of their correspondence is given in the Appendix to this volume. Mr. Rowlands appears to have been a complete linguist and an universal historian. Natural philosophy had evidently occupied much of his attention, and his theoretical remarks on the formation of islands are very ingenious. In fact, the production of this work will secure for him the reputation of the most solid and extensive learning. We will venture to say that the most prejudiced will not be able to withstand the evidence adduced in this volume for the antiquity of the Welch people and language, and that the most fastidious readers will find in Mr. R.'s interesting treatises on the Druids, and the ancient superstitions of the Britons, sufficient to gratify their taste. We may call it unique in this feature; it unites the authority of history with the magic of romance. We must now proceed to offer an

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extract for our readers' amusement.

"Of the first inhabitants of this island, when, how, and by whom it was first planted, and why called Mon, or Mona. 'Antiquity recordeth, and the consent of nations celebrateth the sons of Japhet to have been the first planters of Europe; our commonly received stories make our Britain to be peopled by these men very soon after the flood; but it is not easy to imagine how so large and remote a territory should become thoroughly planted and peopled in so short a time. For though eight persons did then multiply in a small time to an incredible number; yet considering the great distance of that place from the middle point or center of mankind's progression, viz. *Armenia*, or *Caucasus*; and the tedious difficulties those people met with in extending their colonies through huge deserts, and over dreadful rocks and mountains; and having two seas to pass over, if they did not march about the *Euxine* and the *Palus Maotis*, together with their continual toil of hewing down the woods, and hunting of beasts; all which they must have done, (except passing round the *Euxine*,) and in doing of which they must have consumed no small space of time, before they could fix and establish themselves here a distinct settled nation. But probable it is, (and we have nothing but probabilities and conjectures to guide us in things of that remoteness and obscurity,) I say probable it is, that at what time those people who moved to the westward, had extended their colonies to the *Belgick* or *Gallick* shores; thence taking a view of the great *Albion*, or Isle of Britain, they soon wafted over, and being entered into, and possessed of that rich and spacious land, their multiply'd families proceed on in the like manner, hewing and hunting, the work of that time, until they came to the end or utmost corner of the land, which, on the western side of it, was this island I am accounting for; and therefore when the prime colonizers came into it, and finding it the hindermost island, or the utmost corner of the land that way, we may well presume that they might then properly call it *y von gnys*, that is, the hindermost or furthestmost island, or *y von wldd*, viz. the lowermost country; *Bôn*, being in the British structure the radical of *Môn*, and signifying in the ancient British, as also in the Irish, as much as *Caucas*, or *pars inferior*, does in the Latin tongue; neither is it unlikely that the Latin *finis* (labial sounds being promiscuously pronounced in ancient times,) might be owing to the same derivation, but a little varied, that is, what we call *Vôn* or *Fôn*, the Latines call *Fên* or *Fines*, as *Finis*—*Tir*, the utmost

cape or point of Spain, the same with Tir-Môn in signification. That the respective site and position of this island gave it first that name, will appear the more probable, for that it is undeniably apparent that the ancient *Celts* or *Britains* did frequently denominate themselves, or were by others denominated, from the situation of their territories, and such other comparative respects; for what were the *Cattiuchlani* and *Dobuni*, so named in Roman authors, but the upper and lower inhabitants of that part of Britain where these resided? What the *Ordovices*, and *Silures*, but *gwyr* or *dhyoi*, and *isilwys*, viz. the men inhabiting above *Dyoi*, and the men below it, or towards the sea; which is still in our dialect reckon'd lowest or lowermost. And we may have this further to observe, that as *Kyn* or *Cyn*, in the most ancient British tongue, (and is still retain'd in the *Irish*,) betokens head properly, as *Cynwy*, *Cynelwyn*; head-river, and yellow-head; and improperly, or metaphorically, first, or foremost, as *Cyntar*, first; *Cyn*, before, &c., and in the same manner is *bôn*, properly taken in that language for tail, stump, butt-end, but improperly for last, or lowermost; so we may take notice that those regions or countries in this isle of Britain, which border on, and lye next to the continent-land, (and which countries were probably first inhabited, as having the shortest cut to come into them from the main continent,) do seem to have anciently retained the sound *Kyn* in the composition of their names, as betokening first or foremost, yet distinguish'd by their respective sites and positions: Thus, we have *Kyn*, or *Cynta*, by the Romans call'd *Canium*, by us *Kent*. A little sideways of that we have *Uch-Kyn*, i. e. *Tunorum Regio* by the Romans, now *Norfolk* and *Suffolk*; and beyond that, down towards the North, is *Obri-Cyn*, or *Obrigantum*, *Brigantium Regio* by the Romans, and these, with submission, I take to have been the first, the upper, and further *Kents*, or lands, which were first arrived unto and inhabited, they all lying along opposite to the *Gallick* and *Belgick* shores. And as these countries, being the most eastern parts of the isle of Britain, and next to the main continent, were originally, as it seems to me, called by names importing first or foremost; so it may seem very agreeable, from the then manner of imposing names, and the allowable readiness of expression at that time, to call this lowest, utmost, and one of the most western provinces of *Britains*, in respect of these first inhabited countries, *y-Fôn-wlad*, or *Gwyr-ym-môn-y-wlad*: on which account I take it, that not only this isle of *Môna*, was so called in respect of its site and position; but for more confirmation of this conjecture, one may trace

the sound *Môn* in many other corners of this and other countries, where we may presume the ancient *Celts* to have arrived; as if the first inhabitants of these western regions called those furthest points or ends of land *Môn* or *Bôn*, which put a stop to their progression: so we find *Cornwall* called by the Romans *Dammonium*, and the furthest point is to this day call'd *Pen-von-laz*, or *Wlad*; the Isle of *Man*, *Monia*; and in *Ireland*, the furthestmost part of it to the west, is called *Momonía*, or *Mown*; and so likewise is one of the *Orchades*, the furthest isles of *Scotland*, called *Pomona*; nay, three of the largest rivers in the farthest end of *Spain*, and indeed of all the western world, seem to have in their name at this day some resemblance of a *Celtick* origin, two whereof have apparently this sound, viz. *Lisbon*, *Monda*; and the third, to show their extraction, is called *Douro* from the *Celtish* *dur*; the *Celtiberians* having anciently inhabited that part of *Spain*. Now these ancient names, agreeable with the propriety of things, being thus taken and settled, it opens a way, not only to account for the nomination of this isle of *Mona*, but also it may serve to confirm what is generally conceived as most coherent and natural in this particular, viz. that islands were first arrived unto and inhabited, in those parts of them which come to, and border nearest to other adjacent islands or continents. This is what I take to be sufficient to offer, in order to account for this island's ancient name, *Mona*, and the present *Môn*: for if it deserves to be granted, that *Canium*, *Brigantium*, and *Icenorum Regio*, may have relation to the *Celtick* or ancient British word *Kyn*, as it betokens first or foremost, 'tis, I think, but fair to conclude that the furthest and utmost places of the land should be called by names importing *Bôn* and *Môn*; they being correlatives, must mutually plead for and prove one another."—pp. 19—22.

The most useful portion of Mr. Rowlands's treatise is that which treats of the introduction of Christianity into Britain. The ancient church histories of Britain are in many instances substantiated by Mr. R.'s ingenious explanation of several old inscriptions on the monuments of the primitive Welch saints. But the limits of our miscellany forbid any additional extracts. We reluctantly conclude our remarks on this most interesting volume.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

MEMOIRS OF MR. JOHN CHAMBERLAIN, late Missionary in India. By William Yates. 8vo. 10s. 6d. — Mr. Chamberlain, it appears, had been stationed in India twenty years at the time of his death. His history, therefore, as may be readily supposed, throws much light upon the state of missionary affairs in that country. We cannot but think the interest of the volume, in some measure, injured by the detail of minute and trifling circumstances. It is an error in the composition of biography into which the partial hand of the friend is apt to fall. We have no hesitation, however, in recommending this memoir to the notice of all readers interested in missionary history.

A MEMOIR OF MISS MULLINGER, late of Chatham; comprising Extracts from her Diary and Letters, and an Account of her last Illness and Death: with a recommendatory Preface, by the Rev. Joseph Slatterie. London. 12mo. — This is a memoir of a very pious and excellent young lady, and cannot therefore, to the pious, be uninteresting; and to young females it may prove highly useful.

A PASTORAL ADDRESS to the Members of a Dissenting Church: suited to the present times. London: Westley, 1825. — This is a judicious and well-written little tract; and contains some excellent observations on the points of difference between the Establishment and Dissenters. We recommend it to the attention of every Dissenter who wishes to know why he is one, but who cannot afford time or money for larger works on the subject.

THE EVANGELICAL RAMBLER. Vol. III. 1825. — The former volumes of this work have had our recommendation. This appears by no means inferior to the others in talent or interest.

SERMONS, by John Bruce. London: Westley, 1825. 8vo. — It is very seldom that sermons from the press are generally read, or extremely interesting. In the first place, there are too many published by half; and, secondly, that first applause, which generally induces the publication of them, is the effect, almost certainly, of the circumstances and manner of their delivery. The present volume is composed of sermons, preached at

different times, by the author to his congregation, to whom they are now dedicated. They are considerably above the ordinary level of these publications, and must be exceedingly pleasing to those to whom they were first preached. We wish them an extensive circulation.

A SCRIPTURE CATECHISM: forming a Compendium of Divinity, in which a great number of the Questions, and all the Answers, are in the exact words of Scripture, designed especially for Young Persons, and the use of Sunday Schools. By Peter Jones. Liverpool: Marples, 1825. — We give this little work a warm recommendation; it is peculiarly well-adapted to give children an intimate knowledge of Scripture. It is very neatly printed.

ADDRESS TO A DESTITUTE SICK PERSON. By the Author of "The Decision," &c. &c.

PHILIP COLVILLE; or a Covenant's Story, (unfinished.) By the Author of "The Decision." Oliphant. 12mo. Edinburgh. — Both these are by the same author. The first is a little tract, which, if properly distributed, will, we doubt not, be found consolatory to many in the condition of the character addressed. The latter, we cannot help thinking, would have been better left in manuscript. It would, doubtless, if the authoress had lived to complete it, have worn a different appearance, but the disadvantages under which it now appears are neither few nor unimportant. It is a posthumous publication, unfinished, and betrays in many parts a looseness of diction, which would have been avoided, had the authoress lived to finish and perfect her work. Of the *dramatis personæ* little can be said. We have the Covenanters and Sharp once more brought upon the stage, but to answer what end we cannot see. It is time the bones of the prelate should repose in that obscurity into which they would long since have fallen, but for the officiousness of his murderers. To the moral of the work nothing can be objected. The name of the authoress is a sufficient guarantee, in this respect.

THE PARISH APPRENTICE; or the Advantages of Domestic Religion exemplified in the History of Sarah Lock. London.

MARY and ARCHIE GRAHAM. *A Sabbath Story for Children.* Edinburgh.

THE ALMONER; or *Sketches of the Scottish Poor.* Edinburgh. 18mo.

THE FAITHFUL SERVANT: an *Authentic Memoir, &c.* 18mo. Edinburgh.

EARLY IMPRESSIONS; or *the History of Allan Stewart and Colin Gray.* 18mo. Edinburgh.—These are all very excellent little books for children. They will be found to be very well adapted as presents or rewards for Sunday-school children. The first of this list is, we are told in the advertisement, a narrative of "facts."

A CATECHISM on the *Evidences of the Bible; in easy rhyme.* Intended for the Young to commit to Memory. By W. F. Lloyd. London.

A CATECHISM on the *Principal Parables of the New Testament.* Intended for the Young. By W. F. Lloyd. London.—It is gratifying to see the daily-increasing efforts that are making to disseminate religious knowledge among the poorer and younger classes of society. Mr. Lloyd's little works will, if we mistake not, be found to contribute their full share to this desirable object.

RELIGIOUS LIBERTY: a *Sermon delivered at the Opening of a New Independent Chapel, erected on the Estate of J. D. Bassett, Esq. at Berry-Narbour.* By D. R. Thomason.—The opening of a chapel is certainly one of the fittest seasons that could be selected for stating the principles which render its foundation necessary, and for enforcing those doctrines of non-conformity, which oblige so many men of talent and piety to dissent and withdraw from the communion of the English Established Church. Mr. Thomason has done this very plainly, yet with an equal degree of suavity and Christian mildness; by no means denying the many advantages which are incident to a birthright in this favoured country, yet on the other hand not forgetting to show forth the large portion of ecclesiastical injustice to which far more than one half of the subjects of the united kingdoms are still subjected. This subject merits a far more frequent introduction to public notice than it has hitherto met with.

THE IMPORTANCE OF EMINENT PERSONAL HOLINESS TO THE CHRISTIAN MINISTER: a *Discourse delivered at the Congregational Meeting-House, Broad Street, June, 1825, before the Patrons, Tutors, and Students of Homerton College.* By Henry March. London:

Churchill, 1825.—This sermon is principally devoted to a discussion of the various dispositions and qualities which a consistent Christian minister ought to possess. The subject is perspicuously divided, and the doctrines, which are elicited from an examination of the text, are dwelt upon and enforced with much eloquence, and an abounding spirit of Christian piety. The whole of the discourse well merits a close and attentive perusal from the ministers of the church of God; particularly from those who are but entering upon the arduous and awful duties of their sacred stewardship.

A REVIEW OF NONCONFORMITY: a *Discourse delivered at the Ordination of the Rev. J. Kennedy, of Bury, Lancashire.* By John Ely, Minister of Providence Chapel, Rochdale. Price 1s.

AN ESSAY. *The Deity of Christ, the Uniform Testimony of the Holy Scriptures.* By William Jones, &c. London: R. Baynes, 1824.—This little work has been some time before the public; we are not aware what success it has met with; but it is well deserving of public attention. The arguments are well digested, and the work is written in a style perfectly intelligible to all classes. There are many works already before the world upon this subject; but the far greater portion of them would be useless in the hands of illiterate persons. The Essay before us is not liable to this objection. The Sacred Scriptures are the best test of all creeds, and we are well convinced that the mis-begotten creed, which this volume combats, needs only to be held up before the light of the Sacred Scriptures to secure it due reprobation. We cannot do otherwise than give this "Essay" our hearty recommendation.

THE CHRISTIAN FATHER'S PRESENT. *By the Rev. J. A. James. Third Edition.* 12mo. Price 7s. boards.

THE JUVENILE CABINET of *Travels and Narratives for the Amusement and Instruction of Young Persons.* By John Campbell, Author of "Travels in Africa." 4s. London: Westley, 1825.—The religious public, we believe, are pretty generally acquainted with the various instructive and entertaining works with which Mr. Campbell has enriched the library of juvenile readers. In the present volume are collected the "Walks of Usefulness"—"Worlds Displayed"—"Voyages and Travels of a Bible," and the "Picture of Human Life." Mr.

Campbell has a peculiar felicity in fixing upon the slight and passing incidents of life, and in drawing thence a store of honey to enrich his "bag o' the bee:" and the very extensive view he has taken of things as they *are*, in more than one quarter of the globe, together with his spirit of truly Christian philanthropy, has rendered him peculiarly apt in drawing the picture of things as they *should be*. It is scarcely necessary to say, that we give our hearty praise and best wishes to these fruits of his zeal in the cause of God.

A DISCOURSE preached before the London Missionary Society, at the Church of the United Parishes of St. Ann's, Blackfriars, and St. Andrew by the Wardrobe, &c. By John Charles Williams, B. A. London: Westley, 1825.

THE EVERLASTING AGE OF GRACE AND TRUTH: a Discourse delivered at the Tabernacle, May 11, 1825, before the London Missionary Society. By Henry Belfrage, D. D. Minister of the Gospel, Falkirk. London: Westley, 1825.—The doctrines of both these sermons are orthodox and pious: the diction of the first is chaste and elegant, while that of the latter is more free and spirited. Missionary sermons, we believe, (unless some great name be prefixed to them) are principally sought after by those before whom they were originally delivered: notices of them therefore serve rather to announce their publication than to recommend. They almost uniformly recommend themselves.

STATEMENT by the Committee of the Edinburgh Bible Society, relative to the Circulation of the Apocrypha, by the British and Foreign Bible Society. New Edition. Price 4d.

A VINDICATION of the Proceedings of the Edinburgh Bible Society, relative to the Apocrypha, against the Aspersions of the "Eclectic Review."

ROXTON HYMNS. By the Author of "An Old Year's Gift." 12mo. 1s.—This neat volume contains one hundred original compositions, all relating to the most important articles of the Christian faith, and to the most interesting points of Christian experience. We most cordially recommend it as a very suitable reward for Sunday-school children—as an appropriate present to be left at the cottages of pious poor—as an useful assistant to the village congregation—and as an excellent companion to the closet for the humble and unsophisticated follower of

Christ. We give the following as a fair sample of the whole:—

True Circumcision, Rom. ii. 28, 29.

"How prone, alas! is foolish man,

His hopes of heaven to place
On outward forms, which never can
Supply the want of grace.

"These forms will be of no avail,
If self be unsubdued;
Of God's acceptance all will fail,
Except the heart's renewed.

"True grace alone the will controuls,
Our nature purifies;
God with delight the work beholds,
'Tis pleasing in his eyes.

"Daily to thee, my God, I cry,
For sanctifying grace;
To fit my soul whene'er I die,
To dwell before thy face."

PREPARING FOR PUBLICATION.

The Rev. Dr. Morrison is printing "A Parting Memorial;" consisting of Discourses written and preached in China, at Singapore, on board ship at sea, in the Indian Ocean, at the Cape of Good Hope, and in England.—The Rev. W. Ellis, Missionary from the Society and Sandwich Islands, is preparing to publish, in 8vo. price 12s. to subscribers, The Narrative of a Tour, by a party of Missionaries in the Sandwich Islands, around Hawaii, the principal of those Islands. The work will be handsomely printed, and embellished with nine engravings and wood cuts.—Characters Contrasted; or, Character modified by Education. By the Author of the "Mirven Family." In one volume, 42mo.—The Rev. Robert Hall's Sermon, on the Death of Dr. Ryland.—Memoirs of the late Rev. Stephen Morell, of Norwich. By the Rev. J. Binney, of Newport. In one volume, 12mo.—Pastoral Memorials; being a Selection from the Manuscripts of the late Rev. John Ryland, D. D. of Bristol; with a Memoir of the Author, and a fac-simile of his handwriting. In one large volume, 8vo. containing at least 600 pages. Price to subscribers, 14s.—The English-Gaelic and Gaelic-English Dictionary, which was nearly ready for publication, but destroyed at Mr. Moyes's fire in Greville Street last year, is again printed, and will be published early in November. To it is appended a Grammar of the Gaelic language, the whole forming one large 4to. volume, containing nearly 1100 closely printed pages. This may be said to be the first Dictionary of the Gaelic ever published; all former attempts deserving no higher title than that of a vocabulary. A great portion of the impression, which is very limited, is subscribed for; it is dedicated by permission to the King.—The Evangelical Diary, a Religious, Historical, and Literary Almanack, for the year 1826.

RELIGIOUS INTELLIGENCE.

I.—STATISTICAL VIEW OF DISSENTERS.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

DEVONSHIRE.

(Continued from page 369.)

CHUMLEIGH. *Independent.*—It was in this place the seraphic DARRACOTT, called the star of the West, commenced his zealous labours about 70 or 80 years ago. Some of the succeeding Ministers, however, having embraced the Arian creed, the doors were at length closed. Of late, we have the pleasure to state, there has been a revival of religion; the doors have been opened, and the congregation is gradually increasing under evangelical preaching. The present Minister is the Rev. THOMAS SHARP. There is also in this place a small Wesleyan interest.

DARTMOUTH. *Independent.*—The history of the dissenting interest in this town, where the justly esteemed FLAVELL once laboured, appears to be almost buried in obscurity. No written document can be found, whence any information can be secured, nor is there an individual living in the town, who can give any particular account of the state of religion at any distant period. The first Minister in this town was Mr. Flavell, whose character is too well known to require any comment. For him, upon the liberty granted by James II. 1687, the congregation provided a larger place of worship. Mr. Flavell died June 26th, 1691. The congregation was not immediately settled in a successor, but was supplied by Mr. JOHN GALPIN, an ejected Minister, who lived in Totness, and died there in 1698. After Mr. Galpin's death, Mr. JOHN HUGHES, was excited to settle here, and he was accordingly ordained at Dartmouth, Oct. 6th, 1702, and continued pastor of the people, till his death, which took place May 1726. The Misses Hughes, sisters of Mr. Hughes, gave a dwelling house to the minister, which house still belongs to the meeting. Mr. Hughes was succeeded by Mr. SAMUEL ADAMS, from Chudleigh, who, by manuscript sermons still extant, appears to have been a man of sound piety, orthodox sentiments, and considerable talents. During his ministry the congregation of dissenters, in this town, appears to have been numerous and respectable. After his decease he was succeeded by his son, Mr. JOHN ADAMS, who was ordained June 6th, 1746, and continued in his pastoral office till his death, Feb. 7th, 1795. During the earlier

part of Mr. J. Adams's ministry the congregation was considerable, but toward the latter part of his life, it much declined. Some time previous to Mr. J. Adams's death, he was assisted by Mr. MOORE, from Walsall. After his death, the congregation was occasionally supplied by Messrs. HOLT, SHATTOCK, TREMLETT, &c. The place of worship was afterwards shut up, and continued so for several years. In June 1810, Mr. THOMAS STENNER, a Hoxton Student was sent to Dartmouth, by T. Wilson, Esq. Mr. Stenner acceded to the unanimous invitation of the church, which had been reformed in 1811, and was ordained their pastor, August 12th, 1812. The place of worship in which Mr. S. officiated, is generally supposed to be the same which was erected for Mr. Flavell. The monument of Mr. Flavell, which was originally put up in St. Saviour's Church, being by order of the magistracy removed, was, at the request of Mr. Flavell's friends, placed in the meeting in 1709, where it still continues. The church consists of about 50 members, the congregation of about three or four hundred. A Sunday-school has been established containing about 200 children.

DAWLISH. *Independent.*—Dawlish is a pleasant watering-place and has been within a few years much frequented, for the purpose of sea-bathing. The population has, in consequence of this, increased so much, that the church, situated nearly a mile from the sea, is insufficient for the accommodation of one sixth part of the inhabitants. These circumstances drew towards Dawlish, some years since, the attention of several friends to religion in Teignmouth and Exeter, and Mr. GLEED, then Minister of Teignmouth, was induced to open a room for preaching, and he for some time continued to preach once in the week. At a meeting held at Teignmouth, at the ordination of Mr. Gleed, the state of Dawlish was brought forward. Mr. T. Wilson, of London, urged on the friends then present, the claims of the place on their attention and assistance, and the propriety of building a meeting-house, and collecting for it from the religious public. A subscription was immediately begun; a committee formed, and shortly after the present meeting-house was built, under the direction of the committee. The Rev. I. COBBIN, then of Crediton, very kindly

undertook a collecting tour, and through his exertions, and collections in neighbouring congregations, about £400. were raised. The cost of the building, &c. was £600. Two hundred pounds still remain due to several members of the committee, who advanced the money to the builder. For some time after the completion of the building, it was supplied by occasional preachers. In January 1815, Mr. COMYN, from London, took the charge of the congregation, in number about 100. He continued there a little more than a year. On his leaving, it was for some time again under the care of occasional preachers. In the summer of 1818, Mr. HODGE, from Modbury, was invited by the congregation, and ordained over the church, consisting of about 20 members. Encouraged by the liberality of T. Wilson, and H. Drummond, Esqrs., the latter of whom has recently built a mansion in the parish, he remained at Dawlish till 1819, when he left it. The congregation is at present (July 1820.) left to the care of casual supplies.

DEVONPORT. Mount Street Chapel. Independent.—The church assembling here is a branch of that in Princes Street, which formerly enjoyed the ministerial labours of that valuable man, Mr. ANDREW KINSMAN. Under his successor, Mr. JOHN JONES, a division arose in the church, in consequence of which, Mr. Jones, with the deacons, and upwards of seventy of the members, seceded in 1809, and assembled for public worship in the meeting-house of Mr. Birt, pastor of the Baptist church, in Morice-square, at such times as that building was not engaged by its regular attendants. A large room in Granby Street, was eventually hired and fitted up for public service, but before it was prepared, Mr. Jones accepted of a call from the church at Birdbush, in Wiltshire. The room was subsequently opened by Mr. GARD, of Cornwall. The bereaved church now invited Mr. JUDSON, of Saffron Walden, to become their pastor, to which he acceded. Mr. Judson remained here almost three years, and then removed to Beaminster. Mr. PIERCY now supplied the pulpit for some weeks. The room in Granby Street was now relinquished, and the church was accommodated by the occasional loan of the Baptist meeting, in Pembroke Street. In 1815, a piece of ground was procured in Mount Street, and, in the following year, a neat place of worship, capable of seating 800 people, was erected and opened for worship. After being variously supplied for some time, Mr. PARROTT, of Reading, in Berkshire, was chosen the pastor of this church, and was recognized as such in 1818.

DRAVSTERNINGTON. Independent.—Here is a small place of worship, capable of containing 160 hearers. It is situated in a

field, and some distance from any village, but it is well attended, and there are a few serious persons. There is no Methodist interest in this place.

EXETER. George's Meeting.—It is much to be regretted that all the papers and books relating to the affairs of the dissenting congregations of this city, previous to 1707, are lost. The following is the information that has come down to the present time from other sources. When the act of uniformity was passed, in 1662, near a hundred ministers in the county of Devon, and ten in the city of Exeter, resigned their livings, and were exposed to all the hardships which the want of a present provision would necessarily bring upon them. Considered as outlaws, they were pursued and persecuted, fined and imprisoned upon the most frivolous pretences. In the beginning of King James's reign, Mr. Gayland, ejected from Ede, and Mr. Trosse, were committed to prison, where they found three other ministers of the city, confined on the same account, viz. Mr. John Searle, Mr. John Kopping, and Mr. Joseph Hallett. After six months' confinement, (their friends by rotation sending them daily a plentiful dinner,) they were released. Mr. JOSEPH HALLETT, ejected from Chisleborough, in Dorsetshire, had been invited by the dissenters in Exeter, to come and officiate as a minister among them. Mr. Hallett died on the 14th of March, 1689, and was succeeded by Mr. TROSSE. Mr. Trosse was a man of very dissipated character in the early part of life. He published a narrative of this part of his life, in which, to magnify the grace of God in his conversion, he has been very particular in displaying his own vileness, and laying open the extravagance of his conduct in his younger years. But as to the remainder of his remarkable life, which was signalized by so eminent a change of heart and conduct, he seems not to have thought it so proper for himself to be the historian of it. Mr. Gilling, therefore, was desired, and prevailed on, to continue the historical account of his life. Mr. Trosse appears to have been furnished with good natural abilities. He had a rich invention, a tenacious memory, a quick apprehension, and a solid judgment. Though it was rather late when he applied himself to study, being six and twenty when he entered himself at Pembroke College, Oxford, yet, by diligent application, and seven years continuance there, he gained no mean share of learning. Upon Charles's restoration, he impartially studied the controversy with the church of England, reading Hooker's Ecclesiastical Polity, and the best writers on both sides. After mature deliberation, he refused to subscribe to the discipline and ceremonies of the Establishment, though he knew he should hereby expose himself to the

displeasure of his mother, and the resentment of his rich relations. He still however adhered to his resolution to be a minister, and was ordained in 1666, at Taunton, by Mr. Joseph Allein, and others, and continued preaching and administering the sacraments privately, till the revolution. At the time of the revolution, it appears that the dissenters in this city did not immediately enter into the views of the Prince of Orange, or were afraid to declare themselves, as appears from the following anecdote, related by Dairymple:—"In the Prince's train was Ferguson, an ejected minister, and a man who, for some years, maintained a respectable character, but afterwards ran so far into political matters as to fall under general censure. He had been deeply engaged with Lord Shaftesbury, in the reign of Charles the Second, accompanied that nobleman abroad, and now returned to England with the Prince of Orange. The Prince was coolly received in Exeter. The Bishop fled to the king, the clergy refused to hear Bishop Burnett, and even the dissenters refused the keys of their meeting-house to Ferguson. But Ferguson said, laughing, 'I will take the kingdom of heaven by violence,' and calling for a hammer, broke open the door with his own hand." At the beginning of the last century, there were four churches of Pædobaptists subsisting in this city, viz. three called the United Presbyterian, and one Congregational. The congregations at James's and Bow had each their two respective pastors, who preached and administered the Lord's Supper to their several churches, but all four were united in their ministrations, by rotation, at the Little Meeting, and the contributions of the people were thrown into a common stock, and divided equally among them all. At James's, Mr. Trosse officiated, and to him was subsequently joined Mr. JOSEPH HALLETT, the son of the former minister. Mr. Trosse died Jan. 11, 1713, after he had preached to the congregation the fore-part of the day. His funeral sermon was preached by his co-pastor, Mr. Hallett, from 1 Tim. i. 15, a text chosen by himself. Mr. Trosse was succeeded by

Mr. JAMES PEIRCE, well known by his learned, controversial, and critical works. In 1713, he was unanimously chosen by the three congregations. In 1715, Mr. JOHN LAVINGTON was chosen minister at Bow. In the controversy which first took place here, and soon after prevailed extensively amongst the dissenters, concerning the doctrine of the Trinity, Mr. Lavington espoused the Trinitarian side, and Messrs. Peirce and Hallett the Arian side of the question. Disputes in the congregations were the consequence, which ended in the ejection of Messrs. Hallett and Peirce, in the year 1719. Messrs. JOHN ENTY and PHILIP PURZE, were chosen to supply their places. To Mr. Purze succeeded Mr. JAMES GREEN, in 1724; and to Mr. Enty succeeded Mr. STEPHEN TOWGOOD, in 1743. To Mr. Green, who died in 1749, succeeded Mr. MICAHIAH TOWGOOD, in 1750. The history of this meeting becomes now identified with that of Bow, as in the year 1759 the two causes united together. The meeting-house stands in South-street, and is called George's, from the circumstance that it was built at the time when George the Third came to the throne, viz. in 1760. In our next number, containing an account of the Bow-meeting, the subsequent succession of ministers in the united congregations will be given.

NOTICE.—Our friends in Devonshire are respectfully informed, that we are destitute of any statistical account of the following places. We should be exceedingly obliged by any notices, however brief, of these interests, to enable us to present our readers with a correct document of the state of dissent in that county.

Axminster,	Ford,	Sidmouth,
Bampton,	Honiton,	South Molton,
Bovey,	Kingsbridge,	Stonehouse,
Braunton,	Lymstone,	Teignmouth,
Budleigh,	Ottery St. Mary,	Torquay,
Chudleigh,	Paignton,	Totness,
Croyd,	Plimpton,	Uffculm,
Culmstock,	Sidbury,	Up. Ottery.
Exmouth,		

II. MISCELLANEOUS.

TO THE EDITORS, FROM THE COMMITTEE OF THE CONGREGATIONAL BOARD, ON BEHALF OF THE EXILED SWISS MINISTERS.

London, October 11th, 1825.

GENTLEMEN,—Through the medium of your valuable Magazine, we request to give to the public, the statement of sums already received for the relief and aid of the persecuted and exiled ministers of the canton of Vaud in Switzerland.

Mr. Thomas Pilling, Salford,
Manchester,

£3 0

John Clapham, Esq. Penzance,	£10 0
Daniel Lister, Esq. Hackney,	10 0
Anonymous, (a Friend,)	10 0
A. B., Bedworth near Coventry,	10 0
Mrs. Burchett, Brighton,	10 0
A cup of cold water, by Rev.	
Dr. Winter,	1 0
Collection by the Rev. Christopher Anderson, Charlotte Street Chapel, Edinburgh,	25 0
Thos. Thompson Esq. Brixton Hill,	5 5
Rev. Dr Collyer, Peckham,	5 5

We are compelled, individually, to express our concern, that, from the pressure of local and immediate causes, our own particular congregations, have not yet made collections for this work of christian beneficence. But we hope that those causes will not long operate, and that both our own, and many other sacred communities, will shortly furnish their proportion of aid in this cause.

One of us has recently returned from an extensive tour on the Continent, in which he has enjoyed opportunities of personal intercourse with several of the banished Swiss ministers. He bears a cheerful testimony to the excellence of their characters, their humility, patience, and devotedness, and their zealous labours in the gospel ministry, as they have opportunities, in France.

We subjoin the following extracts of letters.—From the Rev. Clement Perrot, Guernsey, Sept. 13. “—I am very certain that they deeply feel, with the exception perhaps of M. Charles Rochat, the *res angusta domi* [pressure of domestic distress.] This you may gather from the letter which I inclose, received a few days ago from one of these excellent men. You will see, my dear brother, how they view your generous interference; and the piety and submission with which they bear their exile. I doubt not, your appeal will be heard, and properly answered, by all who respect the voice of conscience, and who love the free and unshackled religion of the gospel.”

Translation of passages from the letter above alluded to, from M. Francis Olivier to Mr. Perrot. “Very dear brother in our Saviour, I feel it strongly impressed upon my heart to write to you, in order to thank you for the christian and active interest, which you display on our behalf, for our consolation amidst our banishment, and our needs. Mr. Wilks communicated to me, a few days ago, an extract from an English religious Magazine, containing a letter from you to Dr. Smith, to awaken the charity of your friends in England, in favour of the poor refugees from the Canton of Vaud; also a pressing request from Dr. Smith to the same effect. I cannot express to you the feelings of my heart, my lively gratitude, for this proof of your affection.—Alas! The ungodly have triumphed: but their victory will be of short duration. The Lord will soon glorify his name in a mighty and wonderous manner.—He works and ceases not.—He is still drawing souls to the cross of his Son, and he enables his children to walk in his ways, in such a manner that—notwithstanding the poverty and affliction which they endure,—the world is in general constrained to bear a good testimony to the faithful church of our country. Our gracious Master comforts us, and often enables us to rejoice in our exile, by the intelligence

which we receive, both of the good conduct as disciples of Christ, which our beloved little flocks are enabled to exhibit, and of the addition of new persons to the church.—Sweet is this consolation which our only Comforter gives us: we bless him for it, with joy and gladness. What a happiness, moreover, to know that we suffer for righteousness' sake!—After all, when I speak of sufferings, I must say, that our tender Father, has made us feel the appearance of them, rather than the reality; and that, amidst the rage of the world, he has kept us as the apple of his eye.—He has surrounded us with mercies, succour, and deliverances in the most critical moments. The liberality exercised towards us by our dear brethren in England, is none of the least of these blessings from our God, and it comes to us most seasonably. In this light we shall accept it from your charitable hand, and by our thanksgivings and prayers shall labour to make a return of this favour, to the glory of the Lord, and to your salvation.”

We trust that we shall have to report, in the next magazine, some steps taken for the prudent distribution of the sum already raised, and what may further be entrusted to us. We again earnestly solicit the prompt attention of sincere Christians to this worthy object: “while, by the experiment of this ministration they glorify God for your professed subjection to the gospel of Christ, and for your liberal distribution unto them and unto all men.” (2 Cor. ix. 13.)

ROBERT WINTER.

J. PYE SMITH.

H. F. BURDER.

J. FLETCHER.

THOMAS HARPER.

N. B. Remittances are requested to be made to Messrs HANKEY, Bankers, London; specifying that they are for the Swiss Exiled Ministers. It is a painful reflection that, as yet, not a single congregational collection has been received, except the one from Edinburgh. Perhaps, if congregations were to be informed that one half of what they are accustomed to collect, or even less, would accomplish this object, if the effort were general, the objections would be removed.

CLAIMS OF THE WALDENSES OR VAUDOIS.

There are now living in the valleys of Piedmont, called Luzenda, Perosa, and San Martino, about eighteen thousand Vaudois, the remainder of the Waldenses and Albigenes, who have, in the midst of Popish darkness, enjoyed the light of truth, and, though surrounded by the demons of persecution, have nobly defied all their rage and cruelty. These, like the famed seven thousand of Old Testament record, have never bowed the knee to Baal; and among them have been numbers who have united the

Protestant faith with a corresponding walk and conversation. From France and Sardinia they have endured *thirty-two* persecutions, in which the furnace seemed to have been heated with a design to extirpate their whole race; and nothing has saved them from their fury, but the almost miraculous care of the Almighty, connected with their own union and courage in their mountainous, intricate, and impregnable fastnesses, whither they have fled for shelter. Thousands of them have suffered martyrdom, and shown their inflexible attachment to the cause of the Redeemer; while, like him, these peaceable people invoked with their dying breath forgiveness for their enemies.

When Piedmont was under the late government of France, the Vaudois were put in full possession of all the privileges common to other subjects; but on the restoration of the Bourbons, in the year 1814, they were again united to Sardinia; and, though they never murmur, they are subjected to the most grievous restrictions. They cannot (for instance) purchase lands out of the confined limits assigned them; they are obliged to desist from work, under the penalty of fine or imprisonment, on the Roman Catholic festivals, which are almost perpetual; they are forbidden to exercise the professions of physician, surgeon, or lawyer; and these people, together with their ministers, are compelled to serve as private soldiers, without the possibility of advancement. All religious books are prohibited, except the Bible, which is subject to such a high duty as almost to place it beyond their reach. Schools are, indeed, allowed on the old system; but on Bell's and Lancaster's system they are prohibited. The Scriptures and Catechisms have sometimes been circulated among the Vaudois leaf by leaf, as the only means of obtaining a perusal of their pages. They are not allowed to multiply their places of worship, though they may rebuild and enlarge their old ones.

In the time of Oliver Cromwell collections were made throughout England on behalf of the Vaudois, amounting to £38,241. 10s. 6d.; which, after affording them considerable relief, left a fund of £16,333. 10s. 3d.; which Charles the Second, on his restoration, used for his own purposes, assigning as a reason, that he was not bound by any of the engagements of an usurper and a tyrant. William and Mary restored the pension; but, during the reign of Napoleon, the British Government, from political motives, withheld it, and the Vaudois pastors (thirteen in number) are for the most part living in a state of poverty.

Efforts are now making to recover this

lost aid, and thereby enable the pastors to surmount their difficulties, to assist in the establishment of schools, and the education of their ministers, and especially in building a hospital among them. His Majesty George the Fourth has presented them with 100 guineas. Several of the Protestant States on the Continent are interesting themselves for these suffering people; and it is hoped that a favourable moment has arrived for the relief of the oppressed Vaudois. The valleys have lately been visited by some English clergymen, who have taken a lively interest in the fate of their inhabitants.

A highly respectable committee has been formed in London, to promote subscriptions for the Waldenses, and to manage the fund raising for them in the United Kingdom.

The following bankers have kindly consented to receive subscriptions:—Messrs. Glyn, Mills, and Co.; Messrs. Bosanquet and Co.; Masterman and Co.; Hoare and Co., Fleet Street; Herries and Co.; Coutts and Co.; Drummond and Co.

CARLOW BIBLE DISCUSSION.

It is now, we are happy to state, probable that the challenge of the Protestant ministers, published in our last, will secure a public discussion with a Roman Catholic clergyman, upon the great principles in dispute between his Church and the Reformed.

Dr. M'Sweeney, late Professor of Theology in Carlow College, has, in the true spirit of chivalry, accepted alone the challenge, and, like another Samson, resolves to fight the host of the Philistines, however numerous, *single-handed*!

We regret that it is not in our power to insert the marvellous epistle of the professor, which would have doubtless entertained our readers; but the following are his proposals:

"First, as to the combatants—I, alone, shall advocate the Catholic doctrine; while you six may add to your numbers, if you think proper. The business to be managed in the form of question and answer.

"Secondly, as to the time and place—You may choose the time, and also the place.

"Thirdly, as to the matter to be contested—This is, whether every one, by divine appointment, be constituted the judge of the Scriptures, and should form that faith necessary to salvation, only by exercising their own judgment of the sacred volume.

"Fourthly and lastly, as to the judges—These, who are to be the only auditors, shall be one hundred in number, of known respectability and information—fifty Protestants, and fifty Catholics. The Pro-

testants to be selected by me, the Catholics by you. It will be required of them, that, at the close of our discussion, they will pronounce a conscientious verdict upon the point argued between us; and you and I shall sign a declaration of our willingness to abide by their decision."

When it was ascertained that this letter was not a *hoax*, but that the ex-professor had resigned his office, and would risk his reputation in the dispute, the Rev. Robert Daly, of Powerscourt, near Dublin, met the proposal with the following answer:—

"You propose a jury of one hundred persons as a tribunal, by the verdict of which both parties should bind themselves to abide. This, Sir, if proposed seriously, was in direct opposition to the principles of every denomination of Christians. It is contrary to the principles of Roman Catholics to set up such a tribunal, which might give a decree in opposition to the doctrines of their Church. It is equally contrary to the principles of Protestants to submit their judgment to a tribunal, which might give a decision contrary to the written word of God. Had we met upon the terms you proposed, you would have proved yourself a bad son of your Church, setting aside the authority of the Pope and his Councils. We should have proved ourselves bad Protestants, abandoning, *in limine*, the right of private judgment.

"We are ready, on our part, to meet you, or any other Roman Catholic clergyman, for a conference on any subject agreed on between us, upon the proposed plan of mutual question and answer."

The Rev. Mr. Urwick, of Sligo, also addressed a very long and able letter to Dr. McSweeney, in which he boldly says, "I now come to your challenge. In the strength of the Lord of hosts, whose truth you controvert, I accede to your proposal, under certain modifications. As to the mode of argument, you are dissatisfied with "speaking"—though that be the method adopted in the Senate, the Bar, and in the councils of your own church: and although no other was proposed at the meeting in the chapel at Carlow, arranged under your own superintendence, for trying the identical question now at issue. I agree that the controversy shall be carried on by the novel method of question and answer, provided that an equal number of interrogatories and replies be permitted on each side alternately. As to time and place, I propose that the meeting be held, on the first Thursday in November, in the city of Dublin."

We know not the final decision of Dr. McSweeney on these points, but we sincerely wish he may consent to discuss the subject with such opponents in the capital of Ireland.

HAMPSHIRE EDUCATIONAL AND BENEVOLENT INSTITUTION.

As the religious public is, in all probability, but imperfectly informed concerning the plan, the objects, or even the existence, of this important and valuable establishment, a brief account of it may not be uninteresting. In the year 1812, a number of gentlemen,* alive to the best interests of the rising generation, and particularly concerned to assist poor ministers and others in the important affair of providing a good education, either wholly or partly *gratuitous*, for their children, set on foot an institution which should have this for its ultimate object; while, in the mean time, it might afford an useful, solid education to the youth of *Dissenting* or other families, on peculiarly moderate terms. An especial attention to the religious instruction and improvement of the pupil was likewise a leading principle with its projectors. The Institution was first formed by thirty proprietors, who advanced each an equal share towards the primary expenses; but for which they are never to receive more than the legal interest of their money. A commodious house was built for the purpose, in the town of FORDINGBRIDGE, to which are attached an extensive play-ground and kitchen-garden, with every desirable accommodation for the health and comfort of the scholars. The concerns of the seminary are conducted by a committee, (chosen annually from the proprietors,) who meet for this purpose at the school-house every three months. From the commencement of the Institution to the present time, the literary department has been conducted by Mr. LANGFORD, (with proper assistants,) whose character and ability have afforded high satisfaction to the committee. Writing, arithmetic, merchants' accounts, English grammar, geography, history, and the rudiments of mathematics, are taught to all the scholars; with Latin and Greek, geometry, algebra, &c. when required, in addition. Nearly 56 pupils have, for several years, been in the seminary: at present, the number is about 30. An auxiliary subscription has already afforded the means of instruction, more or less gratuitously, to the sons of several worthy ministers; but it is earnestly hoped the progressive prosperity of the Institution, corresponding with the improved circumstances of the times, will soon enable the proprietors to accomplish its benevolent design on a far more extensive scale. Any farther

* Among whom the Rev. James Bennett, now of Rotherham; the Rev. Thomas Loader, now of Monmouth; the late Rev. James Weston, of Sherborne, were the most active.

information, which parents or friends of youth may require, will be readily afforded, on application to the Rev. Alfred Bishop, of Ringwood, the present Treasurer and Secretary of the Institution.

ANNIVERSARY OF THE ACADEMY AT IDLE.

The annual meeting of the subscribers to this Institution was held June 22d, at the Academy-house. On the preceding day the Examining Committee met, to ascertain what proficiency the students had made. For this purpose the following selections were read:—

In Latin—Cæsar. Bell. Gall., Lib. i. 34--36; Cicero, part of the Oration for Ligarius, and of the 3d against Cataline; Horace, Lib. i. Od. 12, and the 6th Epistle of the First Book; also the character which Tacitus has given of Caractacus in the Twelfth Book of his Annals.

In Greek—The 10th of Lucian's Dialogues; a passage from the Second Book of Xenophon's Cyropædia, and another from his Anabasis; and Homer. Il., Lib. ii. 99--140.

In Hebrew—Gen. xiv. and Hab. iii.; and in Syriac, the 13th chapter of the 1st Epistle to the Corinthians.

Throughout the preceding year, the usual attention had been paid to those studies which have an immediate reference to an acceptable discharge of ministerial duties; and, on the day following the classical examination, in the presence of the subscribers assembled at the general meeting, three of the senior students delivered Essays, which discovered their progressive improvement—Mr. Garbutt, on the Resurrection of Christ; Mr. Hunter, on the Gospel, as being worthy of all Acceptation; and Mr. W. Vint, on the Consummation of all Things. Mr. Fox commenced the public meeting with prayer; and Mr. Hamilton concluded with an address to the students, on the importance of preparation for the Christian ministry. In the evening, Mr. Hudswell delivered a judicious and interesting discourse on "Redeeming Time."

Since Christmas five of the students, after completing their period of education, have gone to occupy important stations in the church. Mr. Buckley has settled at Thirak, and Mr. Evans at Flockton; Mr. Heselton has accepted an invitation to Morley, and Mr. Garbutt to Elland; and Mr. W. Vint, junior, has entered on the stated labours of the ministry at St. Helen's, in Lancashire.

The prosperous circumstances of the Independent denomination, in the populous district in which this Institution is situated, have formerly occasioned its enlargement at different periods. Of late, the urgency of applications to the tutor to furnish occasional assistance, and to send candidates for vacant congregations, has

rendered it very desirable, if not absolutely necessary, to make a further increase in the number of students; and this year eighteen will be admitted, under a persuasion that the public will proportion its support to the exigencies of an Institution which has been so highly favoured by the great Head of the Church.

CITY MISSIONS.

Many inquiries having been sent to the Home Missionary Rooms, on the best mode of fulfilling the wishes of the gentleman who has so liberally offered a Thousand Guineas to be expended on City Missions, we now state, that they may embrace and combine *tent-preaching*, free chapel; the hiring of rooms in poor neighbourhoods for preaching, reading, prayer-meetings, and Sunday-schools; the organization of plans for visiting the sick poor, distributing tracts, and conversing from house to house, &c. &c. &c.

The classes of persons to be noticed may embrace the poor in general; but especially labourers, villagers contiguous to cities and populous towns, hackney coachmen, watchmen, rivermen, sailors, soldiers, &c.

A Society should be formed in regular order, with the proper rules and officers, modelled according to that formed in London, of which an account was given in a former number of this work.

The towns for which application may be made, are all those containing a population of 10,000, and upwards.

The Rev. THOMAS SCOTT has observed, "If those who are in authority were to employ select men, of known and approved piety and ability, protected and countenanced by them, to go from city to city, and from *village* to *village*, through the kingdom, teaching in every place the plain acknowledged truths of the Bible, immense good might be done." Dr. Chalmers has strongly upheld the cause of City Missions, and commended the agents that may be usefully employed in them: he says, "Though ecclesiastics should be accomplished in the whole lore of scholarship of their profession, they should not discourage the efforts and activity of lay operations in the cause. They may inspect their work, but they should not put a stop to it. When they discover an unity of intelligence and piety in an individual, even of humble life, they should patronize his attempts to spread around him the moral and spiritual resemblance of himself. They else may freeze into utter dormancy the best capabilities that are within their reach of christian usefulness."

In America the plan has been adopted with success; and our transatlantic brethren have surpassed us in this work of faith and labour of love.

The Home Missionary Society has, from its commencement, kept this object in view; and, by circular letters, by repeated appeals in its Magazine, and other methods, has endeavoured to excite the religious public to action. It is hoped that the liberal offer now made will effect this great design, and tend, through the divine blessing, to remove that mass of moral misery which is to be found in all our populous towns and cities.

COUNTY ASSOCIATIONS.

On Thursday, September 22d, was held the half-yearly meeting of the Northamptonshire Association of Independent Ministers and Churches, at the meeting-house of the Rev. Thomas Toller, at Kettering. The Rev. T. Gibson, of Yelvertoft, preached in the morning. The business of the Association was transacted in the afternoon, when gratifying statements were given of the growing prosperity of the Missionary and Provident funds connected with the Association; that of the former exceeded that of any former year; the funds of the latter now amount to £3364. 10s. 2d. Several important cases were relieved from its funds. When the great object of the Institution is accomplished, it will, for ages to come, prove an unspeakable blessing to the aged ministers, and the widows and children of deceased ministers. The Rev. James Pinkerton, of Weedon Beck, preached in the evening. The next half-yearly meeting to be held at Yelvertoft on the Thursday before the last Sabbath in April, 1826.

On Wednesday, October 5th, the half-yearly meeting of the Leicestershire Association of Independent Ministers and Churches was held at the chapel of the Rev. T. Williams, at Lutterworth. The Rev. J. Bycote, of Enderby, preached in the morning. The afternoon was, as usual, appropriated to the business of the Association. The Rev. William Harris, of Churchover, preached in the evening. The next half-yearly meeting to be held at the Rev. R. Hunter's chapel, at Great Wigstone, near Leicester, the first Wednesday in June, 1826. The subject proposed for discussion is, Church Fellowship. The Rev. T. Williams, of Lutterworth, to preach.

The Annual meeting of the Durham and Northumberland Association of Congregational ministers and churches, was held in Durham the 12th July. The Report having been read by the Rev. James Matheson the Secretary, the meeting was addressed by the Rev. Messrs. Stratten, Pemble, Ivy, Chamberlain, Nicol, and Scot, Lewis and Selbie, Home missionaries.

On the Monday evening preceding, the Rev. R. Chamberlain preached on a given subject. On the Tuesday morning at seven o'clock, a public prayer meeting was held; three of the ministers present engaged in

prayer. All the meetings were pleasant, and it is hoped were profitable.

From the Report it appears, that the following sixteen ministers and churches, form this association,—Barnardcastle, Messrs. Prattman and Ivy; Bishop-Auckland, Mr. Lewis; Chester-le-Street, Mr. Nicol; Darlington, Mr. Gollop; Durham, Messrs. Matheson and Jones; Haydon Bridge, vacant; Middleton in Teesdale, Mr. Selbie; Newcastle (Postern) Mr. Davison; Ditto, (Westgate-Street) Messrs. Gibbs and Turnbull; North Shields, Mr. Stowel; South Shields, Mr. Chamberlain; Stockton, Mr. Pemble; Sunderland, Mr. Stratten; Weardale, (Stanhope and Westgate) Mr. Scott.

The total number of Villages and Hamlets the members visit, is seventy four, and the number of hearers above four thousand.

ORDINATIONS.

July 6th, the Rev. J. Garbutt, from the Academy at Idle, was ordained over the Independent Church at Elland, near Halifax, Yorkshire. Mr. Rhodes of Stainland commenced the services with reading and prayer. Mr. E. Parsons, Jun., delivered the introductory discourse, and proposed the usual questions. Mr. Scales offered the ordination prayer; Mr. Vint gave the charge; and Mr. Scales preached to the people. In the evening, Mr. A. Blackburn, of Eastwood, also preached.

August 2d, the Rev. James Buckley, late student at Idle, was solemnly set apart to the pastoral care of the Independent Church at Thirsk. After Mr. Martin had read select portions of Scripture and prayed, Mr. Vint described the nature of a Gospel Church, asked the customary questions, and received the confession of faith. Mr. R. Holgate engaged in offering up the ordination prayer; Mr. Scott, of Cleckheaton, impressively addressed the ordained minister on the importance of discharging ministerial duties; and Mr. Parsons, of Leeds, stated to the people their obligations. Mr. Benson, of Northallerton, concluded with prayer.

August 4th, the Rev. C. Holgate, from Idle Academy, was ordained pastor of the Independent Church at Horsley upon Tyne. The solemn services of the day were commenced with reading and prayer, by Mr. Harper, of Alston Moor. Mr. R. Halgate, of Pateley Bridge, brother to the minister to be ordained, advocated the cause of Dissent, and asked appropriate questions; Mr. Davison of Newcastle set him apart, by prayer and the imposition of hands; Mr. Vint, in the form of a charge, stated the minister's duty; and Mr. D. Jones, of Monkwearmouth, enforced the obligations of the people in relation to their ministers. Mr. Stratten, of Sunderland, also preached on the occasion.

August 10th, the Rev. John Hesilton,

late student at Idle, was ordained to the office of pastor over a church of the Independent denomination at Morley, near Leeds. When Mr. Hudswell, minister of another Independent congregation in the same village, had read and prayed, Mr. Vint delineated the character and discipline of a New Testament Church, and, along with the answers given to the usual questions, received the confession of faith. The ordination prayer was offered by Mr. Parsons, of Leeds, who accompanied it with imposition of hands. Dr. Boothroyd gave the charge; and Mr. Pool, of Kipping, detailed the duties of the people. In the evening Mr. Parsons, of York, preached to a crowded audience. At this ordination nearly fifty ministers were present, and the whole of the services created peculiar interest.

On Monday morning, August 22d, 1825, Mr. Chamberlain, late of Hoxton Academy, was set apart to the pastoral office over the Congregational Church recently formed at South Shields. Mr. Jones, of Monkwearmouth, delivered the introductory discourse; Mr. Nicol, of Chester-le-Street, asked the usual questions; Mr. Davison, of Newcastle, offered the ordination prayer; and Dr. Raffles, of Liverpool, delivered the charge to the minister, from 2 Tim. ii. 15. In the evening the services were resumed; when Mr. Ewart and Mr. Keely were set apart to the office of deacons. Mr. Nicol offered the ordination prayer; Mr. Gibbs, of Newcastle, delivered a discourse on the office of deacons, from 1 Tim. iii. 8, 9, 10; and Mr. Stratten, of Sunderland, preached to the people, from Heb. xiii. and the former part of the 22d verse. Messrs. Sample, of Newcastle; Holgate, of Horsley; Lewis, of Bishop Oakland, Home Missionary; and Selbie, of Teesdale, Home Missionary, were engaged in the devotional parts of the services.

On Thursday, September 22, 1825, the Rev. Luke Forster, from Hoxton Academy, was ordained pastor of the Congregational Church assembling at the Independent chapel, Chapel Street, Blackburn, late under the care of the Rev. Joseph Fletcher, A. M. The Rev. J. Ely introduced the service by reading and prayer; the Rev. W. Harris, LL.D., delivered the introductory discourse, and proposed the usual questions; the Rev. G. Payne, A. M., offered the ordination prayer; the Rev. W. Scott gave the charge; the Rev. R. Philip preached to the people; and the Rev. R. Little concluded with prayer.

On Wednesday, 28th September, Mr. Alexander Marshall, who studied at the Glasgow University, and at the theological academy under the tuition of Mr. Ewing and Dr. Wardlaw, was ordained over the Congregational Church in Stirling. The order of the services on this interesting and delightful occasion was as follows: On

Tuesday evening at 7 o'clock, Mr. Gilbert Wardlaw of Edinburgh, delivered an admirable and impressive discourse, from 1 Thess. i. 5, the first part of the verse. On Wednesday, at seven o'clock A. M., Mr. Mackenzie of Falkirk opened the meeting by praise and reading the scriptures; Mr. Watson of Grangemouth engaged in prayer. Mr. Hercus of Greenock preached the introductory discourse, from Ephesians iii. 20, 21. Mr. Ewing, of Glasgow, stated the object of the meeting; called on the church, and on Mr. Marshall, to recognize publicly the call, and its acceptance; asked the usual questions; offered up the ordination prayer, and gave the charge from 2 Timothy ii. 1. Mr. Knowles, of Linlithgow, gave a most interesting address to the church, from 1 Thess. v. 13; and Mr. Hill of Alloa concluded by prayer and praise. In the evening, after prayer and praise by Mr. Maclaren of Callander, Mr. Ewing preached a very suitable and impressive discourse, from Rev. iii chap. 21 verse.

October 5th, The Rev. Joseph Evans, from the Academy at Idle, was publicly set apart to the office of pastor over the Independent Church at Plockton near Wakefield. Mr. Rheeder, of Osset, commenced the solemn services of the day with reading and prayer. Dr. Boothroyd described the nature and constitution of a christian church and proposed the usual questions. Mr. Bruce, of Wakefield offered up the ordination prayer. Mr. Vint gave the charge; and Mr. Cockin of Holmforth, stated to the people the reasons which should induce them to encourage their Minister, and the manner in which they should encourage him.

On Tuesday, October 18th, the Rev. John Cooke, late a student in Blackburn Academy was ordained to the pastoral office, over the Congregational Church assembling in Bear Hill Chapel, Uttoxeter, Staffordshire. The Rev. W. Salt, of Lichfield, introduced the service by reading and prayer. The Rev. J. F. Whitridge delivered the introductory discourse, and asked the questions. The Rev. B. Brook, of Tutbury, offered the ordination prayer; the Rev. G. Payne, A. M. Theological Tutor of Blackburn Academy, gave the charge; the Rev. J. Tallis, of Alton, concluded with prayer. In the evening, after the service had been introduced by the Rev. J. Gawthorne, of Derby, the Rev. J. A. James, of Birmingham, preached the sermon to the people. The Rev. G. Ryan, of Stockport, concluded with prayer. Messrs. Johnson, of Cannock, and Rhead, of Rugeley gave out the hymns.

On Thursday, October 27, 1825, the Rev. Isaac Anthony, late of Homerton College, was ordained to the pastoral care of the Independent Church at Hertford, when the Rev. Dr. Smith gave the charge

and asked the questions; the Rev. J. Harris, of St. Albans, prayed the ordination prayer; the Rev. W. Walford gave the charge; and the Rev. W. Chaplin, of Bishop's Stortford, preached to the people.

PROGRESS OF RELIGIOUS LIBERTY IN MEXICO.

His Holiness Leo XII. having published an *encyclic* or circular letter to the clergy of Mexico, calculated to excite alarm and discontent; the constituent Congress of the State of Mexico, has published a most important address to its Constituents, which cannot fail to promote the march of religious liberty in that country, and consequently to weaken the declining authority of the See of Rome in the New World. The following extract will give our readers a specimen of the Scriptural opinions, and enlightened views of that Congress.—

“The Congress would do a manifest injury to your religious feelings, and your advanced knowledge, if it for a moment suspected that a document of that kind could affect your adherence to the religion which you profess, or the liberty and independence which you have purchased at the price of your blood, and of twelve years of sacrifices and sufferings. The time has passed when a bull forged in Rome could throw into combustion empires and nations, and in which they saw themselves under the necessity of breaking off their connexion with the Roman See, or becoming the puppets of the intrigues of its courtiers. The moderation and knowledge of this philosophic age have succeeded to that exaltation of the passions which characterised the ages of barbarism. We now know enough to fix with precision and clearness the limits between the rights of the Church and of its visible Head, and those of the nations in which it is established. The controlling power which belongs to governments, used with care and circumspection, has avoided those tumultuous schisms which never began without bloodshed, nor ended without bringing scandal on religion and good morals.

“Your Congress assures you, and you cannot but recognize the fact, that the religion which you profess is no wise opposed to the liberty and independence which you have adopted as the basis of your Government; that the ecclesiastical authority neither interferes, nor can interfere, in that kind of affairs; and that the civil Government is sufficiently authorized by justice and the laws to repress all the excesses which endanger the public tranquillity, and which are committed under pretext of religion.

“Whoever has read the Gospel with attention will comprehend the spirit with which it is animated, and the plan which the holy and wise Founder of Christianity proposed respecting civil Governments. Jesus Christ assures us, in the most direct

manner, that his kingdom is not of this world—that the mission which he received from his Heavenly Father was only to establish the empire of Holiness, and the doctrines of faith. He constantly refused, though pressed by the Jews, to exercise any civil function, such as that of deciding between brothers respecting a paternal inheritance. He always abstained from meddling with Governments, not because he would authorize their vexations and injustice, as some unjust censors of his conduct calumniously pretend, but because his mission was simply limited to the establishment of the church, which had nothing to do with them, and because that was the only object of his cares and his labours. Finally, he was so circumspect and delicate in this point, that he even refused to give his opinion respecting the Roman dominion exercised over the Jewish people, in spite of having been provoked to do so by the Pharisees, to whom, evading the question, he replied, “Give to Cæsar the things that be Cæsar’s, and to God those that be God’s. A reply full of prudence and wisdom, admirable in all respects, and which, in a few words, comprehends all the plan of the Gospel respecting civil governments. The principles of doctrine and conduct adopted by Jesus Christ to place civil governments apart from all ecclesiastical interference, being so clear, solid, and luminous, what have such governments to fear from authorities which not only have no power to intermeddle in such affairs, but even have no right to express an opinion, if they wish to follow the example of their divine Master?”

LECTURE TO MECHANICS.

The Rev. Timothy East, Minister of the Independent Chapel, Steelhouse Lane, Birmingham, has commenced a series of Lectures on Sabbath evenings, addressed to the numerous mechanics of that populous town, on their social, moral, and religious character; which we understand commenced on Sabbath evening, October 16th, with the apprentices. We sincerely hope the Divine blessing may attend this praiseworthy undertaking.

LIBERality OF THE LATE DR. S. PARR.

This eminent clergyman, who was universally acknowledged to be the greatest Greek scholar of our country, was on terms of friendly intercourse with the Rev. R. Hall, of Leicester, for whose talents and character he cherished feelings, which he has recorded to his own honour in the following sentence of his will:

“I give a ring to the Rev. Robert Hall, of Leicester, as a mark of my reverence for his exemplary virtues, and my admiration of his sublime and hallowed eloquence.”

REMOVALS.

The Rev. James Gray, M.A., has been unanimously chosen, by the united associate congregation at Albion Chapel, Moor-

fields, to be their minister, that office being vacant by the retirement of the Rev. Alexander Fletcher.

The Rev. W. P. Davis, formerly of Wellingborough, Northamptonshire, late of Crediton, Devon, has accepted an invitation to the pastoral office over the Independent Church meeting at the new Tabernacle Plymouth, where he has commenced his stated labours. The Rev. J. C. Bicknell, formerly of Welford, late of Brownsover, Warwickshire, has accepted an invitation to the pastoral office over the Independent Church and congregation at Crick, Northamptonshire, to which place he has removed with his family.

RECENT DEATHS.

At Romford, Essex, September 9th, 1825, died, in the 75th year of his age, the Rev. THOMAS STRAHAN, pastor of the ancient Independent church in Collier's Row Lane, in that town. He was originally employed in a mechanical business in the metropolis, and first visited Romford as an occasional preacher. He succeeded a Mr. Ellis in the pastoral charge there, in 1777, which he retained till his death. The eccentricities of this venerable minister frequently involved him in trouble; but he lived and died like an honest and a holy man.

Died on the 6th of October, in the 44th year of his age, Rev. THOMAS BULMAN BROWNE, late pastor of the Independent Church at Buntingford, Herts. This gentleman was educated at Hoxton Academy, and first settled as the pastor of the church at Burwash, in 1807; from whence he removed to Buntingford, in October, 1813. In January, 1819, his Meeting-house was destroyed by fire; which, however, was rebuilt by public liberality, and opened for public worship in the following September. Mr. B., having resigned his charge at Buntingford, retired to Hammersmith, where he died after a short illness. A residence of fourteen years in Hertfordshire had secured to Mr. B. the esteem of his brethren in that county. He has left a widow and a young family to lament his loss.

Died at Ware, on the 12th of October, Rev. GEORGE R. NORTH, for many years the respected pastor of the second Independent Church in that place. He has been for a long period a sufferer under the effects of paralysis. He was a man whom not even the tongue of slander dared to assail, and to whom Dissenters might point with satisfaction, as to a living comment on their principles.

It is with unaffected grief we announce the death of the Rev. DAVID BOGUE, D.D., for about 50 years the pastor of the Independent Church, Gosport, Hants, one of the founders of the London Missionary Society, and for many years the faithful tutor of its missionary students. The Doctor had been invited by the committee of the Brighton Auxiliary Missionary Society to attend their first anniversary, and arrived there on Thursday, October 18. Though fatigued with his journey, he led the devotions of the public services that evening, and heard the Rev. G. Clayton preach. While at supper, however, in the house of the Rev. J. N. Goulty, he was attacked by the disease which, after a week of suffering, terminated his valued and useful life. The best surgical and medical assistance which friendship or influence could command was promptly obtained; but the symptoms continued to be of the most alarming kind till the Lord's day, when it was hoped he had received effectual relief; but this, alas! was soon found delusive, for on Monday, October 23, he with enviable composure fell asleep in Jesus, in the 77th year of his age. Upon the melancholy intelligence reaching London, an extraordinary meeting of the Directors of the Missionary Society was immediately convened; when appropriate resolutions were passed, and a deputation was appointed to attend the funeral, which, we understand, will take place at Gosport, on Thursday, the 3d instant. Dr. Winter, of London, has been requested by the Doctor's family to preach the funeral sermon at Gosport, on the evening of the interment.

Answers to Correspondents, &c.

COMMUNICATIONS have been received this month from Rev. J. Bulmer—C. N. Davies—Dr. Collyer—Dr. J. P. Smith—J. Blackburn—J. Chapman—J. Turnbull—J. Turner—A. Bishop—I. Cobbin—L. Forster—J. H. Bramhall—J. Cooke—W. Vint—W. Moorhouse.

Also from Amicus—James Edmeston—W. R. McPhun—P. Q. R—G—H—H. R.—Eaglet—Rex—Suburbanus.

Δ's paper is left at our publisher's.—Amicus has misunderstood us by the "Slop Shop of heathen morality" was not intended what he supposes, but a sentiment parallel to that of Cowper,

"How oft when Christ has served us with a text,
Has Pluto, Epictetus, Tully preached."

Our Bookworm Friend has, in his last communication, forgotten that we do not understand *hieroglyphics*, and are but indifferently acquainted with *Welsh*; both we and the compositors will have cause to remember him.

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REV.^d T. P. BULL.

Newport Pagnel.

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